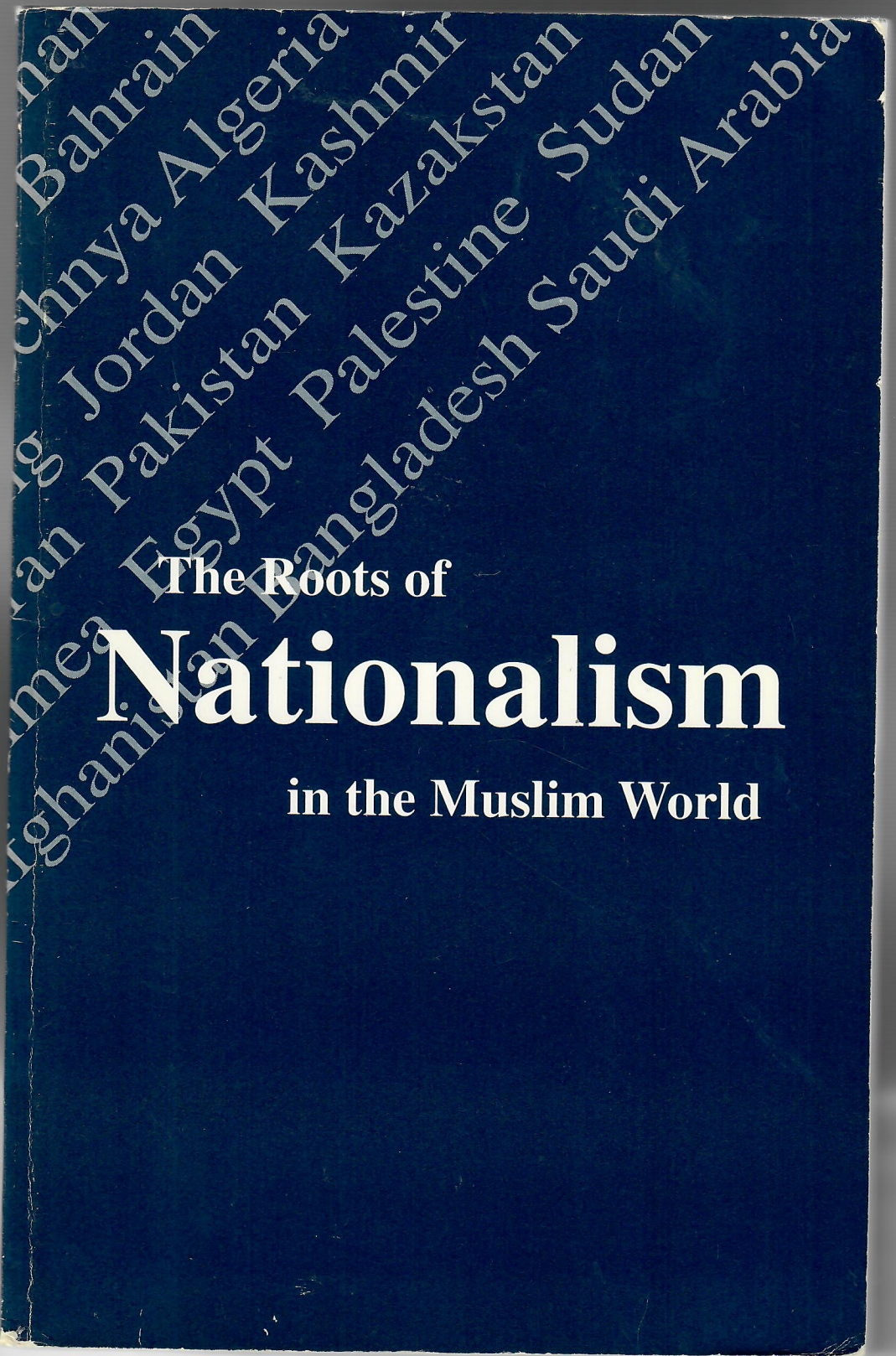
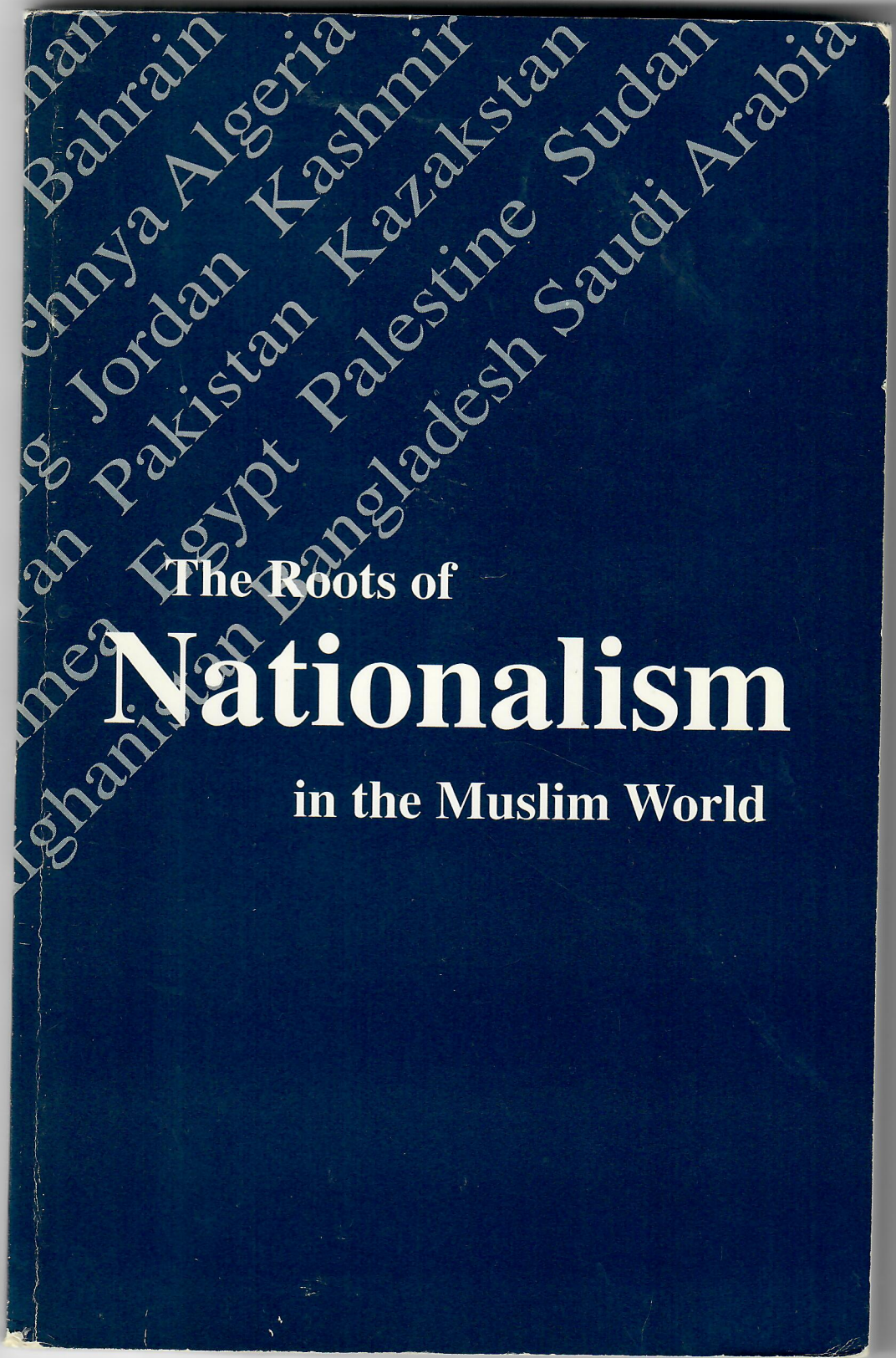


The Roots of Nationalism in the Muslim World



The Roots of Nationalism in the Muslim World

بسم الله الرحمن الرحيم

The Roots of Nationalism in the Muslim World

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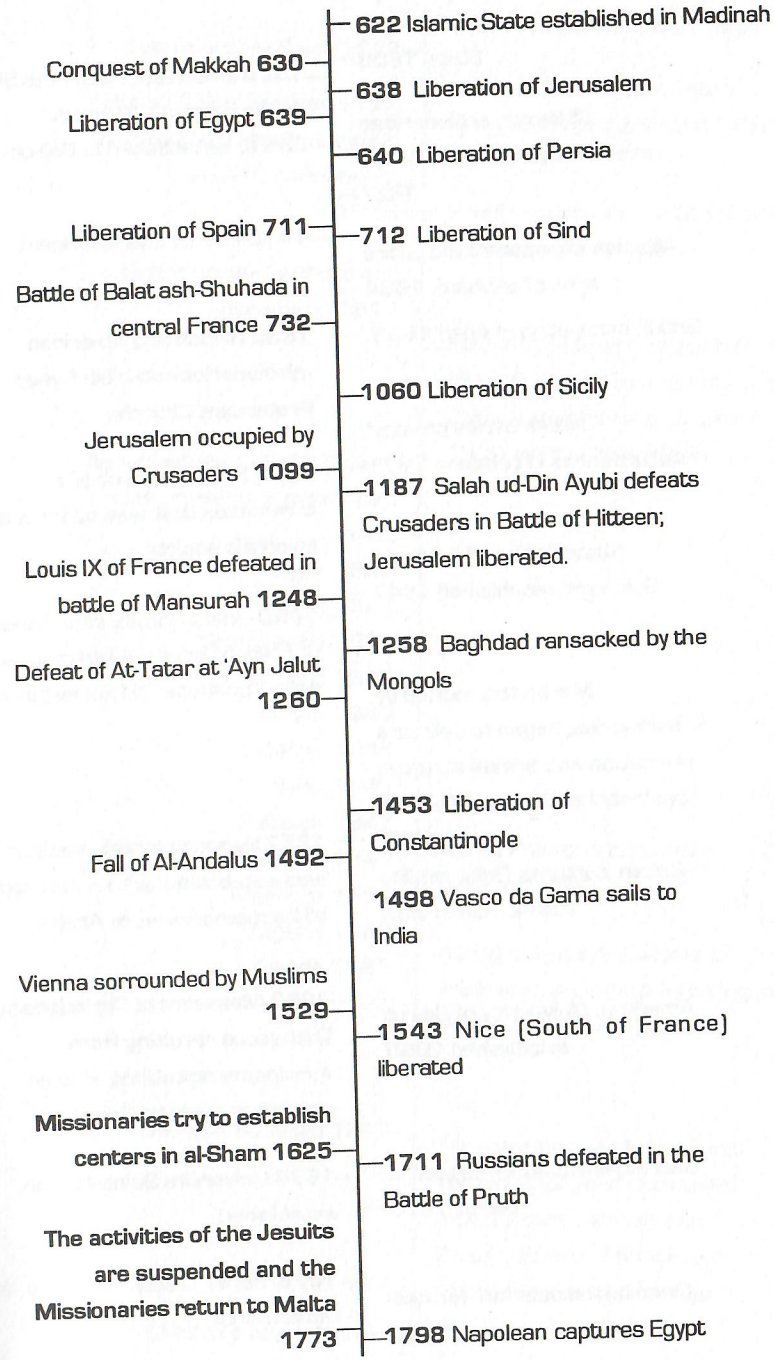
622 Islamic State established in Madinah
Conquest of Makkah 630
638 Liberation of Jerusalem
Liberation of Egypt 639
640 Liberation of Persia
Liberation of Spain 711
712 Liberation of Sind
Battle of Balat ash-Shuhada in central France 732
1060 Liberation of Sicily
Jerusalem occupied by Crusaders 1099
1187 Salah ud-Din Ayubi defeats Crusaders in Battle of Hitteen; Jerusalem liberated.
Louis IX of France defeated in battle of Mansurah 1248
1258 Baghdad ransacked by the Mongols
Defeat of At-Tatar at 'Ayn Jalut 1260
1453 Liberation of Constantinople
Fall of Al-Andalus 1492
1498 Vasco da Gama sails to India
Vienna sorrounded by Muslims 1529
1543 Nice (South of France) liberated
Missionaries try to establish centers in al-Sham 1625
1711 Russians defeated in the Battle of Pruth
The activities of the Jesuits are suspended and the Missionaries return to Malta 1773
1798 Napolean captures Egypt

Russia and Britain attack Islamic State **1806**

1820 British pact with Arab Sheiks on the Persian Gulf coast. **Center established in Beirut**

Eli Smith, an American missionary, arrived in Beirut 1827

1830 France invades Algeria

Missionaries penetrate entire area of al-Sham 1834

British occupation of Aden **1839**

1839 British and American missionaries establish Syrian Protestant Church

Missionaries created disturbances in Lebanon 1841

1842 Establishment of a committee that was to form a scientific society

'Association of Arts and Sciences' established 1847

1850 Orient Society established by French Jesuits. All its members were Christians. Did not last long.

Maronites, incited by Missionaries, began to call for a revolution and armed struggle against the 'Uthmani Khilafah 1857

1857 Syrian Scientific society was established with a new face; all its members were Arabs.

Britain captures Delhi, ending Islamic rule in India

American University of Beirut established 1866

1860 Massacre of Christians in Damascus resulting from missionary agitations. France sends her army to Beirut

'Secret Association' formed in Beirut 1875

1874 Universite Saint-Joseph established

'Oriental Association' formed 1880

1878 Berlin Treaty - to divide the Muslim lands

1881 France occupies Tunisia

British occupy Egypt **1882**

1914 British capture Basra First World War (Lasting until 1918)

Britain & France agree on the division of the Muslim Lands in Sykes-Picot Agreement **1916**

Sharif Hussain and the Saud Family rebel against the Khilafah

British occupy Baghdad and Jerusalem **1917**

1924 Khilafah dismantled by Mustafa Kamal (Traitor) with Colonial assistance, ending over 1300 years of Islamic rule

As a result the Colonial Powers create problems in the Muslim lands:

Egypt **1922**
Iran **1921**
Saudi Arabia **1921**
Iraq **1932**
Jordan **1945**
Lebanon **1945**
Syria **1945**
Pakistan **1947**
Indonesia **1949**
Morocco **1956**
Nigeria **1960**
Algeria **1962**
...

1948 Palestine occupied & Israel created

1960's Jamal Abdul-Nasser misleads the Ummah by calling for Arab Nationalism (1960's)

Al-Aqsa' occupied **1967**

New problems in Muslim lands remain ignited and unresolved: India, Kashmir, Afghanistan, Bosnia, Burma, Philipines, Chechnya, China, Azerbaijan,

Khilafah is reestablished, Insha'Allah !

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Introduction

For most of this century, the Muslim World continues to hobble along a treacherous path that has been constructed for them by others. The destination for this course is one that they have been hoodwinked to believe is meritorious and worthy of ardently striving for. The fuel for this journey is extracted from the false concepts that the Imperialists planted in the Muslim World.

One of these poisonous concepts that stigmatizes Muhammad's (saaw) Ummah is nationalism. It is a dangerous concept that has become the emotional basis for statecraft in the Ummah and one which visibly fortifies the division among those who profess to believe in the same ideology. The Muslims nationalistically identify themselves as Turkish, Arab, African, Malay, and Pakistani. If this is not enough, Muslims are further subdivided by micronationalism within each country or continent. For example, in Pakistan alone, the Muslims are categorized as Punjabis, Sindhis, Baluchis and Pathans. The fragmentation continues to gain momentum amongst the Muslims.

The Muslim Ummah was never confronted with such a dilemma in the past during Islamic rule. They never suffered from disunity, widespread oppression, stagnation in science and technology and certainly not from the internal conflicts that we have

witnessed in this century such as the Iran-Iraq war. What has gone wrong with the Muslims this century? Why are there so many feuds between them and why are they seen to be fighting each other? What has caused their weakness and how will they ever recover from the present stagnation?

There are many factors that contributed to the present state of affairs. The main ones are the abandonment of the Arabic language as the language of correctly understanding Islam (in order to extract and apply the rules from the Shari'ah texts to problems and issues of life) and performing *Ijtihad* [1]; the absorption of foreign cultures (such as the philosophies of the Greeks, Persians and the Hindus) that adulterated Islamic thought, concepts, and actions; the gradual decentralization of the State and consequential loss of central authority over some of the provinces; and the rise of nationalism, which was injected into the Ummah in the 19th Century.

This book focuses on the origins of nationalism in the Muslim world. Nationalism did not arise in the Muslim world in a natural manner, nor did it came about in response to any hardships faced by the people, nor due to the frustration they felt when Europe started to dominate the world after the industrial revolution. Rather, nationalism was implanted in the minds of the Muslims through a carefully orchestrated scheme by the European powers, upon their failure to destroy the Islamic State by force.

[1] A process to extract an Islamic verdict for a particular issue when no clear cut evidences are available in Qur'an or the Sunnah. The process allows solutions to be found for any new problem that may arise, since, Islam is applicable for all times and all places. Those who are qualified to perform Ihjtihad are called Mujtahideen.

The book also presents the Islamic verdict on nationalism and practical steps that can be taken to eradicate the disease of nationalism from the Muslim Ummah so as to restore it to its former glory.

Turkestan, Afghanistan, Transcaspia, Persia - to man these names breathe only a sense of utter remoteness ... To me, I confess, they are the pieces on a chessboard upon which is being played out a game for the dominion of the world.

George Curzon: Persia and the Persian Question
(London: Frank Cass, 1966), Vol. 1, pp. 3-4

We have not been elected or placed in power by the people, but we are here through our moral superiority, by the force of circumstances, by the will of Providence. This alone constitutes our charter to govern India. In doing the best we can for the people, we are bound by our conscience and not theirs.

John Lawrence: Viceroy of India, 1864-9

During the Crusades, French knights won kingdoms and built castles in Syria; and in 1914 - a millennium later-there were still French men who regarded Syria as properly part of France. France maintained close ties with one of the Christian communities along the Mount Lebanon coast of Syria, and French shipping, silk, and other interests eyed commercial possibilities in the area. Thus for religious, economic, and historical reasons, France saw herself as having a role to play in Syria's affairs.

The Peace To End All Peace: pg. 94

Nationalism Defined

The concept of nationalism cannot be understood without studying the way humans identify and relate to each other in society. This study will enable a differentiation to be made between various forms of groupings and nationalism.

Human beings can identify or group together on the basis of:

- Love of a particular land or a country - patriotism
- Tribe, lineage or race - nationalism
- Religion[2] - spiritual bond
- A particular issue - bond of interest
- A creed - ideological bond

Patriotism arises when people come together due to the love of homeland. It is a form of unity that comes about when that particular land is under external threat, i.e., military conflicts with other nations. The effect of this bond results in people of different backgrounds setting their differences aside to form a common front in support of the government. A classical example of patriotism was found during the so-called invasion of the Falkland Islands by Argentina. Public opinion in the United King-

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[2] Religion here means rituals of worship that deal with man's relationship with God only.

dom was mobilized against Argentina through the media machinery, uniting political parties of all shades in the process. The message was simple: "We are fighting for Queen and country." This unity, based on patriotism, soon evaporated after the Falkland Islands were captured from Argentina.

The inherent weakness of patriotism, as a basis of uniting people, is that it unites people temporarily, and only then if an external threat is looming in the horizon. Hence, patriotism has no role to play during peace time, and it cannot, therefore, be a basis of a permanent unity. Furthermore, patriotism does not inherently provide a system to govern the society.

Nationalism is a bond between people that is based upon family, clan or tribal ties. Nationalism arises among people when the predominant thought they carry is that of achieving domination. It begins with the family, where one member asserts his authority to achieve leadership in the affairs of the family. Once this is achieved, the individual extends his leadership to the community, which is the family in the broader sense of the term. In this way, the families would also try to achieve leadership in the community they reside in. The next stage is that of tribes competing with each other, all attempting to dominate others in order to enjoy the privileges and the prestige that comes with this authority.

Nationalism cannot unite the people because it is based on man's instinct of survival and subsequent quest for leadership. This vying for authority engenders a power struggle between the people and this leads to conflicts among various strata of society. Examples of power struggles can be clearly seen in many Muslim countries, such as in Saudi Arabia where the Saud family has achieved leadership over others by force, and in Sind,

Pakistan, where the Bhutto clan has secured massive influence through feudalism.

Another drawback of nationalism is that it gives arise to racism. This is expected if people are allowed to compete with each other on the basis of their race. Some whites, for example, may see themselves as superior to the blacks, or vice-versa, leading to polarization of the races and a divided society. The Islamic verdict on nationalism is presented at the end of the book.

The spiritual bond is a grouping of people based on their "religious belief" and is an incomprehensive belief. This belief only addresses the ritualistic aspects of worship, i.e., the relationship between man and the deity that he reveres as well as the individualistic attributes of man. An example of a spiritual bond is when people identify with each other on the basis of being a Christian, or a Hindu.

Spiritual bond does not unite people on issues other than matters of belief and worships, hence it is limited and cannot be the basis of any lasting unity.

Another way people group together is on the basis of some common interest. Pressure groups are an example of such groupings, where people unite over a particular issue which affects their life. Examples of such groups are the Suffragettes from the past and, more recently, the Campaign for Nuclear Disarmament (CND), Farm Animal Welfare Council, etc. Normally, once the issue has been resolved this type of grouping disappears.

Uniting over common interest does not serve to unite people permanently because when the issue is resolved, people will disperse. Besides, people can hold different opinions over the same

issue, thus leading to a clash. For example, some people may support the deployment of nuclear weapons as a means of security whilst others, like members of CND, will call for nuclear disarmament. Hence, common interests do not provide the basis of a permanent unity.

People can also group together on the basis of an ideology. An ideology is a political creed that provides a set of rules and regulations according to which man lives and which he refers to in order to solve his problems. The bond that is based on an ideology is commonly known as an ideological bond. It only takes into account the creed and nothing but the creed. Color, race and gender are irrelevant. This type of bond is found amongst Muslims, Capitalists and Communists.

The ideological bond is a permanent bond because it arises from a creed, which is an intellectual conviction pertaining to the meaning of life. The creed is never influenced by color, race, language, love of a land or local issues. Hence, it is the only basis for permanent unity. Islam calls for this type of unity, as it will be seen later in the book.

Nationalism Prior To The Dawn Of Islam

The Arabian peninsula, during the period leading up to the dawn of Islam, was heavily split on nationalistic lines. People living in a tent or a house formed a family; a group of families made a clan and a group of clans formed a tribe. Each tribe had its own set of rules and regulations according by which people were governed. Honor, pride and loyalty were values that were held in high esteem by these tribes. All activities were confined within the framework of the tribalistic structure and anyone stepping outside these limits was reprimanded. Herding together in this fashion provided security for the individuals belonging to the tribe and also for anyone seeking refuge with them. Another aspect of tribalism was that if anyone asked for a refuge with a tribe, the tribe was obliged to offer it, even if that person had committed a grave offense against the tribe. This was another way of obtaining security.

Some of the dominant tribes were the Quraysh in Makkah, Aws, Khazraj and some Jewish tribes in Yathrib (Madinah) and Thaqif in Ta'if.

The strong loyalties to the tribes often led to intertribal rivalries. These rivalries often culminated in physical clashes, which in turn led to tribal wars, fought over trivial issues such as pas-

tures, water, horses and camels. The period of *Jahiliyyah* (ignorance) is replete with such examples. During the 5th Century, one of the well known wars was *Harb al-Basus*, which started from the wounding of a she-camel named Basus that belonged to an old woman of Banu Bakr. This war lasted for thirty years with reciprocal raids, plundering and killings. *Harb Dahis wa'l-Ghabraa'* arose from an unfair conduct in a horse race between the tribe of Abs and Dhabyan in central Arabia. This war lasted for decades. The two tribes of Aus and Khazraj in Yathrib (now called Madinah) were involved in *Harb al-Bu'ath*, and in Makkah the Quraysh and their allies, the Kinanah, fought the Hawazin in the war known as *Harb al-Fujjar*.

Islam Eradicated Nationalism

The nationalistic structure of pagan Arabian society, which existed for centuries, was eradicated by the arrival of Islam. Islam transformed the whole society to establish a model that was to be followed by not only the Arabs, but by mankind.

Instead of worshipping the idols, Islam invited people to believe in one Being, Allah (swt), and to adhere to His (swt) commands.

For Allah (swt) says,

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ
وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ وَذَٰلِكَ دِينُ
ٱلۡقَيِّمَةِ ۝٥

"And they were commanded not, but that they worship Allah, and worship none but Him Alone, and offer prayers perfectly and give Zakat and that is the right Deen" [Surah Al-Baiyinah (98): ayah 5]

Worshipping Allah (swt) meant that people shunned all other forms of worship and disassociated themselves from anything that contradicted Allah's (swt) commands. Idol worship was first to go followed by other practices that prevailed in the Jahili society such as burying the daughters alive, prostitution and fraud in the markets.

Not stopping at that, Islam also defined where people's loyalty must lie. It stressed that fact that nothing should be more dearer to people than Allah (swt) and His Messenger. It asked for loyalty to the *Deen* rather than to the tribes, for Allah (swt) says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُوٓاْ ءَابَآءَكُمْ
وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّواْ ٱلْكُفْرَ
عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُوْلَٰٓئِكَ
هُمُ ٱلظَّٰلِمُونَ ﴿٢٣﴾

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ
وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا
وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ
أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ
فِى سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ
لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٢٤﴾

"O you who believe! Take not for 'Auliya' (supporters and helpers) your fathers and brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-deors).
If youe fathers, your sons, your brothers, your wives, your kindred; the wealth that you have gained, the commerce in which you fear decline,

and the dwellings in which you delight... are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision. And Allah guides not the people who are Al-Fasiqun (rebellious, disobedient to Allah).
" [Surah Tauba (9): ayah 23-24]

This meant that the family and relatives were only secondary to Allah (swt), His Messenger (saaw) and struggle in the cause of Allah (swt). Islam therefore called for loyalty to nothing but the Deen. This new framework had a very profound effect upon the people, who began to break away from the Jahili concept of tribalism. Many examples can be found from the Seerah where love of family or relatives was shunned in favor of Islam, but no more so than in the battle of Badr where sons fought the fathers because the latter preferred Kufr over Iman and vice-versa.

By asking people to believe in, and to obey Allah (swt) and His Messenger (saaw), and by making Islam as the basis of their unity, Islam created an ideological bond between the people. Hence, Islam bound people via the *'Aqeedah* of Islam. All Muslims were treated exactly the same, irrespective of their family background, and anyone who declared the Shahadah *"La ilaha illAllahu Muhammad ar-Rasul Allah"* became part of the Muslim Ummah.

This remarkable unity that Islam created can be seen from many examples in the Seerah, but perhaps the following example best illustrates this point. When the Muslims emigrated from Makkah to Madinah, the Messenger of Allah (saaw) instituted a brotherhood between the Muslims in order to strengthen their relationships in their business and social affairs. His (saaw) uncle Hamza became a brother to his servant Zayd and Abu Bakr became a brother of Kharijah ibn-Zayd. The Muhajireen and the Ansar also formed a brotherhood in the same way. 'Umar ibn al-

Khattab and 'Utbah ibn Malik al-Jhazraji became brothers as did Talhah ibn 'Ubaydullah and Abu Ayub al-Ansari and 'Abd al-Rahman ibn 'Auf and Sa'd ibn al-Rabi'i. This brotherhood had visible effects upon the Muslims, especially the Muhajireen. The Ansar offered them money and their property, they would share in business and they would farm together.

This ideological bond continued to be the basis of the relationships between the Muslims for over a thousand years. Islam brought together the Arabs, Berbers, Romans, Africans, Turks, Persians and Indians, and later the Malays, Chinese, Circasians, and Bosnians, and others and united them to constitute one people.

Therefore, Islam united people irrespective of their color, race, status or language. It was this bond, which was based on the *'Aqeedah* of Islam, that provided the strength and might to the Islamic State in its campaign to spread the Word of Allah (swt) across the globe. Essentially, it was this bond that the *Kuffar* worked so hard to destroy.

Arabs and the Arabic Language

The knowledge of when, where and to whom to send Allah's message belongs to Allah (swt). Allah (swt) sent Muhammad (saaw) as the final messenger and revealed the Qur'an to him. Allah (swt) says in the Qur'an:

إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾

"Verily, We have sent it down as an Arabic Qur'an in order that you may understand." [Surah Yusuf (12): ayah 2]

There are many other places in the Qur'an where Allah (swt) mentions choosing the language of the Qur'an to be Arabic, and hence the language of Islam being Arabic. Muhammad (saaw) carried the Islamic Da'wah in the medium of Arabic to the people of Arabia, with the most obvious reason being that the peninsula's inhabitants spoke it. However, when he (saaw) carried the Da'wah to the kings and leaders of Asia and Africa, he (saaw) communicated with them in Arabic also. He (saaw) used to send them letters to these people in Arabic.

Allah (swt) has ordered us to recite the Qur'an in our prayer in Arabic:

فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ

"...So recite as much of the Qur'an as may be easy (for you), and offer the prayers perfectly (Iqamat-as-Salat) ..."
[Surah Al-Muzzammil (73): ayah 20]

The Prophet (saaw) stated in a Hadith, (in paraphrase): **"Surah Al-Fateha is Fard (to recite) in the Salah. The Salah is not accepted from anyone who does not recite Surah Al-Fateha"** In another Mutawatir Hadith, he (saaw) said, (in paraphrase): **"Any person who does not read Surah Al-Fateha, his Salah is not complete"**

It is understood that the Qur'an is only considered as such when it is read in the Arabic language. Otherwise, it is only an interpretation of the meaning of the Qur'an. It is obvious that reciting Surah Al-Fateha in the above Ahadith mean that the Qur'an must be recited in the Arabic language. Because the text of the Qur'an and Sunnah were revealed on the Arabic language, Ijtihad can only be performed based on the Arabic language.

Therefore, we can not divorce Islam from the Arabic language.

At the time when the Arabs received the message of Islam, they had both good and bad qualities. Some of their good qualities were that they were ready to sacrifice their lives for their beliefs; they possessed military might; and they were accustomed to the harsh desert climate. Amongst the bad qualities were that their feelings were attached to their tribes (al-Asabiya), they followed their own whims and desires and that they inclined to imitate their forefathers, such as in blindly worshipping the idols. When Islam came, it was carried by the Arabs, their good qualities assisted them in the spread of Islam while simultaneously, Islam eliminated their bad qualities.

As mentioned earlier, the Arabic language is the tongue of the Qur'anic revelation and therefore of Islam. When Islam reached the non-Arab people, they embraced Islam and started learning the Arabic language. Soon, these non-Arab Muslims, became not only masters of the language, but also gained a very detailed knowledge of Islam. In the early history of Islam, one finds many Mujtahideen (persons having the ability to derive an Islamic law from the main sources, the Qur'an , Sunnah, and Consensus Of The Companions) who surpassed the Arabs in their knowledge. For example, Muslims saw scholars like Imam Bukhari amongst others.

Arabic should be learned and spoken by Muslims. This endeavor should not be considered as a nationalistic idea, because Allah (swt) Himself has chosen Arabic as the language of the Qur'an. Therefore, we cannot separate the Arabic language from Islam, nor can we undermine it. Similarly, we cannot undermine the role Arabs played in carrying Islam to the rest of the world, not in a nationalistic manner, but as Muslims.

Shu'ubiyyah

The anti-Arab sentiment was fueled by Zoroastrians in Persia during the Ummyyad and Abbasid era. These sentiments were nationalistic in nature, even if they did not call for Arab nationalism. They called for anti-Arab ideas, based on superiority of another ethnic group. These anti-Arab sentiments were condemned by all classical scholars, because they were nationalistic. These sentiments were mainly promoted by Zoroastrians, because they viewed Islam as an entity which destroyed their empire, and along with it, their culture and heritage. They started to spread hate messages against the Arabs (Muslims). Eventually this created many problems for the Muslims. This was an historical event which the Muslims should take lessons from. The Arabs should stop calling for nationalism, because it is Haram (prohibited). At the same time, other Muslims must not act on their emotions and condemn the Arabic language.

During the war, London had encouraged Hussein, the Sharif of Mecca, to take the lead in raising an Arab revolt against Turkey. This he did, beginning in 1916, aided by a few Englishmen, of whom the most famous was T.E. Lawrence-Lawrence of Arabia. In exchange, Hussein and his sons were to be installed as rulers of the various, predominantly Arab, constituents of the Turkish empire. Faisal, the third son of Hussein, was generally considered the most able.

The British put Faisal on the throne of the newly created nation of Syria, one of the independent states carved out of the extinct Turkish empire. But a few months later, when control of Syria passed under France under the postwar understandings, Faisal was abruptly deposed and turned out of Damascus. He showed up at a railway station in Palestine, where, after a ceremonial welcome by the British, he sat on his luggage, waiting for his connection.

But his career as a king was not yet over. The British needed a monarch for Iraq, another new state, this one to be formed out of three former provinces of the Turkish empire... The British did not want to rule the region directly; that would cost too much. Rather what Churchill, then the head of the Colonial Office, wanted was an Arab government, with a constitutional monarch, that would be "supported" by British under League of Nations mandate. It would be **cheaper**.

So Churchill chose the out-of-work Faisal as his candidate. Summoned from exile, he was crowned King of Iraq in Baghdad in August 1921. Faisal's brother Abdullah-originally destined for the Iraqi throne-was instead installed as king **"of the vacant lot which the British christened the Amirate of Transjordan."**

The Prize: The Epic Quest for Oil, Money & Power, Daniel Yergin, 1992

Attempts By The Kuffar To Destroy The Ideological Bond

Many attempts have been made in the 1300 years of Islamic rule to quell the might and the power of the Islamic State.

During the time of the Messenger of Allah (saaw), the *Mushrik* (polytheists) Quraysh tried to militarily defeat the Muslims. This is evident from the many battles that took place, such as the battles of Uhud and Ahzab. Various Jewish tribes who often allied themselves with the Quraysh, launched a number of attempts to destroy the unity of the Muslims, but these were futile.

There were also non military attempts by the Kuffar to disorient the Muslims from their reference point, i.e., Islam. This was executed through certain methods, such as the Hadith fabrication movement and many heretics that propounded alien ideas and introduced them within the realm of discourse of the Muslims.

The once mighty Persian and Roman Empires also attempted to attack the Islamic State in the time of the Prophet (saaw) and

the Sahabah. However, instead of defeating the Muslims, they themselves were conquered and later co-opted in the fold of the Islamic State. The Islamic State continued on its just drive to liberate many other peoples from the shackles of their oppressive systems, which prevented the Da'wah from establishing a foothold. The authority of the Islamic State reached an apex when its domain extended from the western shores of Spain to the Orient.

The European Christian states launched a series of crusades commencing in the 11th Century. These expeditionary wars to conquer the Islamic State followed the call of Pope Urban II at the Council of Claremont in 1095. Although the Crusaders captured Jerusalem in 1099, and created a Christian kingdom with Godfrey of Boulogne as Prince, it was retaken by the Muslims under the command of Salah ud-Din Ayubi in 1187 in the Battle of Hitteen, when the Crusaders were finally defeated.

The Mongols started their campaign against the Islamic State in 1218, eventually ransacking Baghdad in 1258, but they too were ultimately met with failure, although they killed hundreds of thousands of Muslims in the process. However, within a very short period these invaders accepted Islam and became part of the Islamic State, and took Islam back to the East. The Russians also came and went but the Islamic State majestically stood on the pillars of *Haq* (truth). The might of the *Kuffar* never dented the Islamic State.

Beginning in the 17th century, Europe carried out various forms of military and non military campaigns, as launched by Napoleon and by the missionaries (discussed later). Although the major European powers did manage to invade some parts of the Muslim land such as India and Egypt. However, the main

body of the State was still left untouched.

It is therefore evident from history, that despite these attempts by the Kuffar, the Muslims could not be militarily defeated. This was due to the fact that the Muslims always fought on the basis of Islam. They understood very well the concepts of *Ajal* and *Rizq* - that is - that life, death and provisions are in the hands of Allah (swt), so they never feared for their lives or property and wealth.

Once, Khalid bin Walid, who was given the title *Saifullah* (the sword of Allah), said to his opponent in one battle, "These people with me love death the way you love life." This was enough to terrify the enemy. Also, the courage shown by the *Mujahideen* on the battlefields could never be matched by the non-Muslims. There is a narration that in the Battle of Khandaq, a Muslim lost his leg. Seeing that he did not have a sword in his hand, this *Mujahid* picked up his leg and struck a *Kafir* with it, killing the *Kafir* in the process. Attitudes and immense courage, bravery, valor and determination as displayed in these examples, truly rendered the Islamic forces invincible in the enemies' eyes.

To make sense of Iraqi President Saddam Hussein's claims that Kuwait is really part of Iraq, it helps to go back nearly 70 years to a meeting in a tent in the Arabian desert, where a British high commissioner named Sir Percy Cox drew what became the Kuwait-Iraq border.

The meeting had gone on for five days with no compromise in sight. So one night in late November 1922, Cox, Britain's representative in Baghdad, summoned to his tent Sheik Abdul-Aziz ibn Saud, soon to become the ruler of Saudi Arabia, to explain the facts of life as the British carved up the remnants of the defeated Ottoman Empire.

"It was astonishing to see [ibn Saud] being reprimanded like a naughty schoolboy by His Majesty's High Commissioner and being told sharply that he, Sir Percy Cox, would himself decide on the type and general line of the frontier," recalled Lt. Harold Dickson, the British military attache to the region, in his memoirs.

"This ended the impasse. Ibn Saud almost broke down and pathetically remarked that Sir Percy was his father and mother who made him and raised him from nothing to the position he held and that he would surrender half his kingdom, nay the whole, if Sir Percy ordered."

Within two days, the deal was done. The modern borders of Iraq, Saudi Arabia and Kuwait were established by British Imperial fiat at what became known as the Uqiar conference...

The Washington Post: August 31, 1990

The Infiltration Of The Muslim World By The Missionaries

After many attempts to destroy the Islamic State, the European powers realized that the Muslims were militarily undefeatable. They subsequently sought other means of weakening and eventually defeating the Muslims. They concluded that the only way to defeat the Muslims was to corrupt their understanding of Islam, and thus cause the Islamic State to collapse from within. The Prime Minister of Britain, Disraeli, once held a copy of the Qur'an in the House of Commons and said that the Muslims can never be defeated until this, the Qur'an, is taken away from them. What he meant was that the understanding of Islam must be taken away from the Muslims in order to defeat them; and this is exactly what they set out to achieve. Sowing the poisonous seeds of nationalism was the start of the new campaign in hopes of triggering a massive implosion of the Islamic Khilafah State.

Europe pursued its objective of imploding the Islamic State by sending its agents disguised as missionaries who were outwardly involved in the field of science and humanitarian aid. This invasion was designed to allow the cancerous organs of

political intelligence and colonialism to establish their roots in the heart of the Muslim world. This great mistake on the part of the Islamic State was that it permitted these missionaries to operate freely, not realizing the consequences that were about to follow.

These missionaries, comprised of British, French, and American agents, had two main objectives.

i) To distance the Muslims from the correct understanding of Islam, by inserting doubt and conjecture into the minds of the Muslims regarding their *'Aqeedah*.

ii) To create a rift between the Turks, the Persians and the Arabs as manifested in the divisive method of planting the poisonous seeds of nationalism.

Establishment Of Missionary Centers In The Muslim World

The missionary movement actually preceded the Industrial Revolution, which erupted in Europe in the 18th Century, and it continued until the Islamic State was dismantled in 1924. A large missionary center was established in Malta towards the end of the 16th century. This acted as the headquarters from which they conducted their missionary onslaught on the Muslim world, but in 1625 they moved to al-Sham and tried to establish missionary movements there as well. The missionaries did not find much success beyond establishing a couple of schools and publishing few a books on religious matters, eventually succumbing to failure in 1773 when their activities were shut down and they returned to Malta.

The real breakthrough for the missionaries was made during the 19th Century when the Islamic State started to introduce various types of reforms, known as *Tanzimat*, mostly aimed at diffusing the increasing pressure from the West. These reforms affected many areas, including land, taxation and the rights of non-Muslims. Although some of them were clearly contradictory to Islam, the Islamic State at that time did actually refer to *Ijtihad* and

it concluded that these reforms did not contradict the Shari'ah. Therefore, one cannot say that they implemented *Kufr* laws because in the minds of the Muslims, these measures did not contradict Shari'ah.

Parts of these reforms included a greater autonomy for the Christian citizens of the Islamic State. The Khilafah gave countries like Russia and France an almost free hand in dealing with problems relating to Christians, and these countries used this opportunity to infiltrate the Islamic State. This window of opportunity led to a greater vigor in missionary work and paved the way for the establishment of a missionary center in Beirut in 1820. This nexus of imperialism was to act as the source of malignant cancer that spread throughout the Islamic State, catalyzing the decline of the 'Uthmani Khilafah.

The missionaries initially faced great difficulties but they persisted with their activities. Their first area of concern was religious preaching and religious culture; their education programme remained limited and weak. They managed to open a college in the village of Antoura in Lebanon. The American mission transferred its print shop from Malta to Beirut in order to print and distribute its books, and they penetrated the entire region of al-Sham by 1834.

One notable missionary from this period was the American Eli Smith, who had been working in Malta as a volunteer in charge of the mission press. Eli Smith arrived in Beirut in 1827 but a year later fear and boredom drove him out and he returned to Malta. He returned to Beirut in 1834 and together with his wife opened a school for girls. His area of work broadened and he devoted his life to working in al-Sham, Beirut in particular.

A further opportunity came for the missionaries when Ibrahim Pasha adopted and implemented a new primary education syllabus in Syria. This syllabus was grounded in the Egyptian educational system and was itself taken from the French liberterian system. Ibrahim also enforced regular taxation, opening the way for the non-Muslims to hold posts in the government, and proclaimed the European view of equality of all citizens before the law. The missionaries took advantage of this opportunity and intensified their activities, expanding their printing works in the process. The Jesuits, whose order had been suspended by the Pope in 1773, returned in force, and British and American Protestant missionaries established a firm foothold by establishing the Protestant Church of Syria in 1839. Following on from this the Syrian Protestant College, now the American University of Beirut, was established in 1866 and Jesuit activity culminated in Universite Saint-Joseph in Beirut in 1874.

What we want is not a United Arabia; but a weak and disunited Arabia, split up into little principalities so far as possible under our suzerainty-but incapable of coordinated action against us, forming a buffer against the Powers in the West.

A memorandum from the British Foreign Department of the Government of India: Britain, India and the Arabs, pp. 62

The British had sought from early in World War I to incite Arab nationalism against the Ottoman Empire. Their dream was to transfer the allegiance of the Arabs as Muslims from the Ottoman sultan, traditionally honored as the caliph or successor to Muhammad to Hussein ibn Ali, the sharif of Mecca and a British client. Broadly, their vision was of the transformation of the Arab world into a superior version of British India, religion and culture flourishing under the firm but fair British hand. In a famous line, T.E. Lawrence, "Lawrence of Arabia," said: "My own ambition is that the Arabs should be our first brown dominion, and not our last brown colony." The al-Sabbah ruling family of Kuwait owes it long reign (and its borders) in good measure to the British, who established a protectorate there in 1897 and left only in 1961.
The Saudis of Arabia and the Hashemites of Jordan also are former British clients who have become American clients.

Los Angeles Times: September 2, 1990

Missionaries Create Civil Strife

Once the missionaries had succeeded in establishing their centers in the Islamic State, they began to look for opportunities of agitating the citizens of the Islamic State. One such opportunity presented itself when Ibrahim Pasha retreated from al-Sham. His move created unrest and fear amongst the people and the anarchy that broke out divided them. The foreign delegates, especially the missionaries, seized the opportunity and began igniting civil strife. The missionaries were able to take such a treacherous action because they knew that the 'Uthmani State had little influence in al-Sham at that time.

After a period of just one year, in 1841, serious disturbances broke out in the mountains of Lebanon between the Christians and the Druze. The situation deteriorated and under the pressure and influence of the foreign states the 'Uthmani Khilafah was persuaded to design a separate ruling system for Lebanon, dividing the province into two parts; one part would be occupied by the Christians, while the Druze would occupy the other. The 'Uthmani Khilafah appointed a *Wali* (governor) over both parts, aiming therefore to avoid any clashes between the two sects.

The appointment of a *Wali* did not prove to be fruitful, and

Britain and France became involved in the dispute and incited civil strife wherever the official authorities attempted to quell trouble. It was Britain and France that actually created these disturbances in the first place through their agents in the area, such as Niven Moore, the British consul in Beirut, and his brother-in-law Richard Wood.

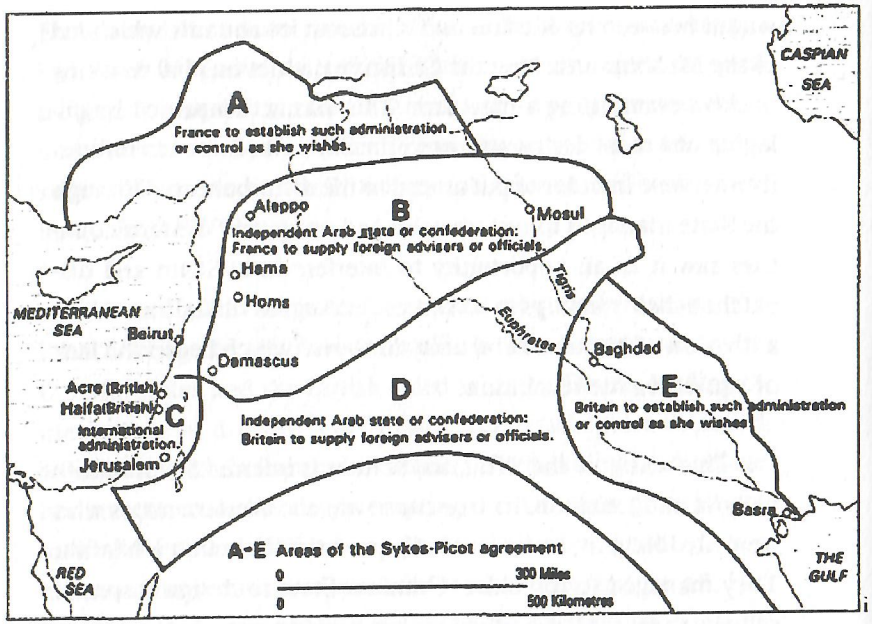
These clashes were used as an excuse by the British and the French to interfere in Lebanon's affairs. The French sided with the Maronites and the British sided with the Druze, leading to the renewal of disturbances in 1845. The attacks were extended to include churches and monasteries. Theft, killing and pillage became common practice, prompting the 'Uthmani government to send her foreign affairs inspector to Lebanon in order to use his mandatory powers to quell the trouble once and for all. He, however, could not achieve anything significant, although he managed to reduce the tension a little.

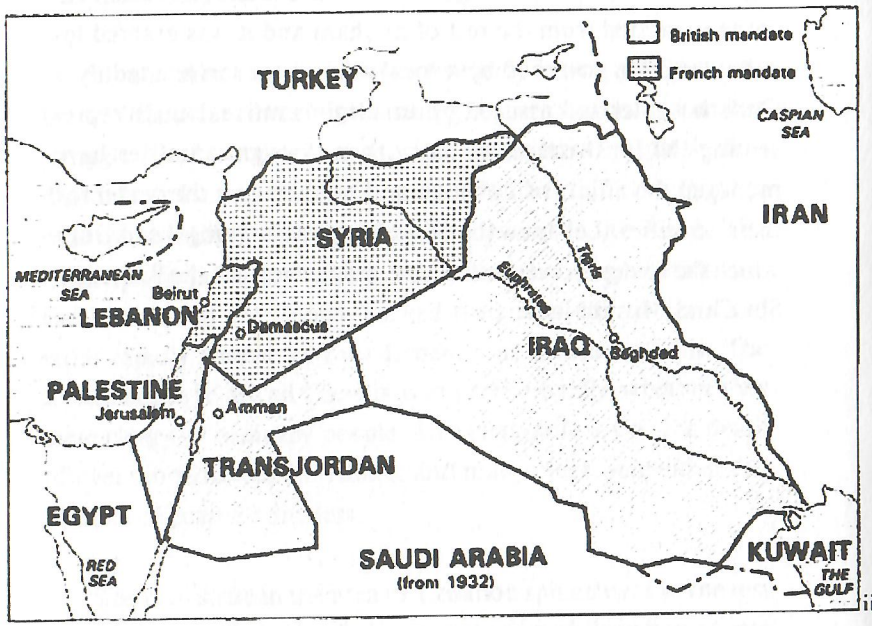
Meanwhile, the missionaries intensified their activities and in 1857 the Maronites began calling for revolution and armed struggle. The Maronite clergy incited the farmers against the feudal lords and attacked them fiercely in the North of the country, thus the revolution was ignited and it spread to the South. The Christian farmers now rose against the Druze feudal lords and the British and the French backed their respective allies. Civil strife rapidly spread all over Lebanon as a result of this. The Druze began to kill all Christians indiscriminately, whether they were clergy or ordinary people. This civil strife led to the death of over ten thousand Christians, and many more were either displaced or became homeless.

The civil strife in the area of Lebanon spilled over to the rest of al-Sham. In Damascus a fierce campaign of deep hatred was

waged between its Muslim and Christian inhabitants which led to the Muslims attacking the Christian district in 1860 resulting in them committing a massacre. This was accompanied by pillaging and mass destruction until the State was forced to militarily intervene in order to put an end to the disturbances. Although the State managed to restore calm and order, the Western countries saw it as an opportunity to interfere in al-Sham and dispatched their warships to its shores. In August 1860, France sent a division of her territorial army to Beirut which began the task of squashing the revolution.

This was how the 'Uthmani State was infested by civil strife in Syria and Lebanon. Its true cause was the Western states who were meddling in the internal affairs of the 'Uthmani Khilafah. They managed to force the 'Uthmani State to design a special ruling system for Syria, dividing her into two provinces and giving Lebanon special privileges. From these events, Lebanon became separated from the rest of al-Sham and it was granted local autonomy, governed by a local administration headed by a Christian ruler and assisted by an administrative council representing the local residents. Since then, foreign countries have managed the affairs of Lebanon and have made it the center for their activities. Lebanon therefore became the bridgehead from which the foreign powers infiltrated into the heart of the 'Uthmani State and Muslim land.





9 The post-war settlement, 1918–1923: i) the Sykes-Picot agreement, 1916; ii) the Mandates.

Missionaries Sow Seeds Of Nationalism

During the mid-19th Century, the missionaries adopted a policy which they had not employed before. The missionaries were not content with just schools, printing shops and clinics, but went further to establish associations. In 1842, a committee was set up to establish a scientific association under the auspices of the American mission. The committee's work lasted for five years until it had managed to establish an association called the "Association of Arts and Science."

Its members included Nasif al-Yaziji and Boutros al-Bustani[3], who were Lebanese Christians taken on board because they were Arabs, Eli Smith and Cornelius van Dick, who were American, and Colonel Churchill, a Briton. The objectives of the associa-

[3] Boutros al-Bustani, a Maronite, established one prominent school on Syria called al-Madrassah al-Watiniyyah (the National School). This school was designed to arouse Arab nationalism, and this objective was reflected in a document called *Hubb al-Watan* (Love of the Homeland). Financial support for al-Bustani's work came from Ismail, the nationalist leader who controlled Egypt at that time, and who wanted to expose Egypt culturally to the West. Al-Bustani went on to produce a political, scientific and literary fortnightly, *al-Jinan* (the Gardens) for which he adopted a motto "Patriotism is an article of faith."

tion at first were vague, it had the tendency to teach science to adults, as well as teaching youngsters at school. The association encouraged adults and youngsters alike to learn Western culture, orienting and shaping them according to the missionary plan.

However, despite the tremendous efforts invested by the association, it only managed to recruit fifty active members in the whole of al-Sham in two years. They were all Christians, mainly from Beirut, no Muslim or Druze whatsoever joined the association. Colossal efforts were made to expand and activate the work of the association but to no avail. The association collapsed after five years from its initial establishment without reaping any significant results except for the desire of the missionaries to establish more associations. Therefore, another association was founded in 1880 and was named the "Oriental Association". It was founded by the Jesuits under the guardianship of the French Jesuit Father Henri Debrenier and all its members were Christians. It followed in the footsteps of the "Association of Arts and Science" lasting only a short time before collapsing as its predecessor had done. Afterwards, several associations sprang up all over the place, but all were doomed to failure and they collapsed as before.

A new association was founded in 1857 which adopted a slightly different method. No foreigners whatsoever were allowed to join and its founders were all Arabs. Somehow it managed to succeed and some Muslims and Druze actually joined, the association accepted them because they were Arabs. Its name was the "Syrian Scientific Association." It became successful due to its activities and its Arabic affiliation and also because of the absence of foreigners among its membership. Its members managed to convince other people to join and they gathered support for the association until one hundred and fifty members had enrolled in it. Among its administrative staff were some noted Arab personalities such as Muhammad Arsalan from the Druze and Hussain Bayham from the Muslims. Personalities from all Arab Christian sects joined, the most noted of them being Ibrahim al-Yaziji and Boutros al-Bustani. This association outlasted all the others. Its programme was designed to accommodate all sects and be the spark for Arab nationalism. However, its hidden objective was in fact colonial and missionary in the guise of science. It was tuned to the propagation of Western culture and education.

In 1875, the "Secret Association" was formed in Beirut. It was based on a political concept. It began fueling the concept of Arab nationalism. Its founders were five young men who had been educated in the Protestant college in Beirut. They were all Christians whom the missionary parties had managed to affect. Following this group's formation of the association, a small number of members were recruited by them. The association seemed to be calling, through its declarations and leaflets, for Arab nationalism and political independence for the Arabs, especially those in Syria and Lebanon.

However, its actual work and its real programme was concerned with a different objective altogether. Its aim was to cast strange desires and false hopes into people's hearts. It called for Arabism and encouraged animosity towards the 'Uthmani State, calling it the Turkish state. It worked towards separating religion from the State and towards making Arab nationalism the basis of life. Despite the fact that the association always championed Arabism, those in charge referred repeatedly in their literature to Turkey accusing her of snatching the Islamic Khilafah from the Arabs, of violating the Islamic Shari'ah and of abusing the *Deen*. This clearly demonstrates the true nature of the association and

the real objective for which it had been founded, i.e. to cause unrest against the Islamic State, to create suspicion and skepticism about the *Deen* and to establish political movements based on non-Islamic principles.

What is in fact a certainty concerning these movements is that they had been initiated by the Western powers. It was they who established them, monitored their progress and managed them. They also wrote reports about their activities. For instance, the British consul in Beirut sent a telegram to his government on 28th July 1880 saying,

> "Revolutionary leaflets have come into circulation, Midhat is suspected to be the source, despite this, the situation remains calm. Details in the post." [4]

This telegram was dispatched in the wake of a leaflet distributed on the streets of Beirut and posted on the walls there. The telegram was soon followed by several letters sent by the British consuls in Beirut and Damascus. The letters were accompanied by copies of the leaflets which the association had distributed and should therefore rightly be regarded as reports on the movement set up in the Protestant college which began its activities in al-Sham. The association's activities were more evident in al-Sham, although they took place in other predominantly Arab areas as demonstrated by what the British commissioner in Jeddah wrote to his government in 1882. In a report about the Arab movement he stated,

> "However, news has reached me that even in Makkah itself some intellectuals have begun talking about freedom, it seems to me from what I have heard that a plan has been designed aiming at uniting Najd with the land between the two rivers, i.e. the South of Iraq, and appointing Mansur Pasha as ruler, as well as uniting 'Asir and Yemen by appointing 'Ali ibn 'Aabid to rule over them."[5]

Britain was not the only interested party, France also displayed a great deal of interest. In 1882, one of the French officials in Beirut voiced the French concern by saying,

> "The spirit of independence is well spread and I noticed during my stay in Beirut the dedication of Muslim youths in establishing schools and clinics and in reviving the country. What is worth mentioning here is that this movement is free of any sectarian influence, the association welcomes the membership of the Christians and relies on them to participate in the nationalist activities."[6]

A French national wrote from Baghdad,

> "Everywhere I went I was faced with the common feeling, on the same scale, of hatred for the Turks; as for the concept of initiating a collective action to get rid of this much hated situation, this is very much under way. In the horizons a wind of Arab movement is gathering strength and is about to be born. This people who have been oppressed for a long time are about to proclaim their natural status within the Muslim world and direct the destiny of this world."[7]

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4 *The Islamic State* by Taquiddin an-Nabhani, page 185, Al-Khilafah Publications, 1994

5 *The Islamic State* by Taquiddin an-Nabhani, page 186, Al-Khilafah Publications, 1994

6 Ibid, page 186

7 Ibid, page 186

Missionary work in the name of religion and science was not merely confined to the focus of the attention of the US, France and Britain, but extended to most of the non-Islamic states, including Czarist Russia who sent missionary expeditions and Prussia (Germany) who sent a group of 'sisters' (the nuns of Carodt) to participate with other missions. Inspite of the difference of opinion among the various missions and Western delegates regarding their political programmes, which took into consideration their international interests, the objective was the same.

The preaching of Christianity and the spreading of Western culture in the East coupled with the arousal of the suspicions of the Muslims towards their *Deen*, pushing them to resent it and to regard their history with contempt whilst leading them to praise the West and its way of life. The missionaries carried out their preaching according to their great hatred of Islam and the Muslims. They despised the Islamic culture and its way of life and they regarded the Muslims as backward barbarians, which still remains the ill-considered opinion of nearly every European. The results that they achieved are reflected today in the concentration of disbelief and colonialism in our lands.

The Impact Of The Missionary Movement

The missionary movement had a devastating impact on the Muslim world. What the *Kuffar* could not achieve in a thousand years by the use of force, the missionaries achieved within a century.

The rapid growth of missionary activity and its effective infiltration in the educational infrastructure sprang from attempts at reforms by the Islamic State in the 19th Century. The establishment of schools, colleges and universities enabled the missionaries to infuse the Islamic culture with the culture of *Kufr*. The concept of offensive Jihad was attacked, the Western principle of equality of all citizens before the law was preached, and doubts raised about the suitability of Shari'ah in the age of technology. Tolerance of religions was taught, even if the proponents of these religions contravened the limits of the Shari'ah. History taught from a certain angle was used to inject pride amongst the various Muslims and last, but not least, the idea of nation states was proposed as the only means of revival and progress for the Muslims.

The missionaries had a lasting impact on the Muslims' psyche and they succeeded in creating animosity between the citizens of

the Islamic State in the name of religious freedom and managed to initiate among the Muslims, Christians and Druze various kinds of religious activities related to the 'Aqeedah.

The mistake of the Islamic State in allowing these missionaries to operate in the first place, and its inability to counteract the attacks on Islam subsequently, meant that the likes of Mustafa Kamal[8] and Rifa'a Badawi Rafi al-Tahtawi[9] were attracted by Western ideals and they became subservient, consciously or unconsciously, to Western concepts. It was precisely these people that were targeted by the missionaries, and this policy was no secret. In an article titled Nationalism in Islamic Lands, Charles R Watson wrote,

> To be sure it is our chief business to reach individuals, but individuals can only be reached by establishing a point of contact with them, and among the strongest personalities to be reached are those who live and move within the circle of nationalism.[10]

Most of these people were actually educated by, or had some other contact, with European countries, and it was this exposure that mesmerized them. They dreamt of revival of Muslims based on the Western thought of separating the *Deen* from the state,

[8] Mustafa Kamal (1881-1938) was an army officer who was greatly influenced by the Western culture. He became the chief architect of the nationalistic movement that aimed to establish a secular state for the Turks. This he achieved by abolishing the Khilafah on 3rd March, 1924 with the collusion of Britain and France.

[9] Rifa'a Badawi Rafi al-Tahtawi (died in 1873) called for *Wataniyya* and secularism. *Watan* here is to the geographical area and not the Muslim Ummah. The source of his call was freedom, and it was centered in Egypt.

[10] The International Review of Missions Vol 13, No. 50 April 1924 edited by J.H. Oldham and G.A. Gollock, page 169, Oxford Press.

not realizing that it was not the *Deen* that was at fault but the correct understanding of Islam, and the method of its application was the failing point.

The rise of such people, some of whom were actually on Western payrolls, enabled the West to launch the final phase of their conspiracy - that of the political invasion of the Muslim world. This was done by the encouragement and support of various nationalistic ideas, which were later solidified by the establishment of Arab and Turkish political parties such as the Turkiyyah al-Fatah Party, the Union and Progress Party (also known as "Young Turks"), the Arab Independence Party and Covenant (al-'Ahd) Party. Revolts against the 'Uthmani Khilafah were organized and financed by the West through these nationalistic political groups and some key individuals. One such individual was Sharif Hussain[11] of Makkah, who was paid £200,000 a month by the British Foreign Office to campaign for an independent Arab state, which was promised to him through McMohan, the British High Commissioner of Egypt, in 1916.

> "The two districts of Mersina and Alexandretta [both now in Turkey] and portions of Syria lying to the west of Damascus, Homs, Hama and Aleppo, cannot be said to be purely Arab, and should be excluded from the limits demanded...As for the regions lying within those frontiers where Great Britain is free to act without detriment to the interest of her ally France...Great Britain is prepared to recognize and support the independence of the Arabs."[12]

[11] Sharif Hussain was the governor of Hijaz during the time of the 'Uthmani Khilafah.

[12] *The Middle East - The Arab World and its Neighbours* by Peter Sluglett and Marion Farouk-Sluglett, page 12, Times Books, 1993.

This is how the deadly seed of nationalism was implanted in the Islamic State. By the turn of the 20th Century the nationalistic fervor had spread to all corners of the Islamic State, shaking the State violently as never before.

The final and most brutal assault on the Islamic State was launched in the wake of the 1st World War by the Europeans when they dispatched their forces to conquer the once invincible state. The Islamic State, after centuries of decay, crumbled without any resistance. When General Allenby entered al-Quds (Jerusalem) in 1917, he said,

"Only today the Crusades have ended."[13]

The dream of every European who fought against the Islamic State then became a reality, and the European powers hastily proceeded to take their share of the spoils like vultures ripping pieces of flesh from the carcass of the Islamic State. The method of distribution was stipulated in the Sykes-Picot Agreement.[14]

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13 *The Islamic State* by Taquiddin an-Nabhani, page 189, Al-Khilafah Publications, 1994

14 In November 1915, Francois George-Picot, a former French consul-general in Beirut, arrived in London to discuss with Colonel Sir Mark Sykes the partition of Muslim Land. In May 1916, an agreement was reached whereby two Arab states would be created, one under French protection centered in Danascus, and another under British protection from Baghdad to 'Aqabah. The French would administer Lebanon from the north of Beirut to South of Tyre; the British would control Acre and Haifa; and Palestine would become the joint responsibility of France, Britain and (Tsarist) Russia. Details of this agreement only came to surface when it was published by the Bolsheviks after the Bolshevik Revolution in November 1917.

Nationalism Since The Dismantlement Of The Khilafah State In 1924

The end of Islamic rule in 1924 created many artificial Muslim states that used nationalism as the basis for their existence. However, these states were far from the 'independence' that their creators fought for against the 'Uthmani Khilafah. Indeed, the promises of independence by the West were outright lies and in reality, it was a vicious trap that the Muslims were ensnared by. The real intent of the West was to culturally and mentally colonize the Muslim world, but when the Islamic State came within the reach of their claws, they settled for nothing less than the physical invasion of Muslim Land. This was enshrined in Article 22 of the League of Nations after the 1st World War,

"Certain communities formerly belonging to the Turkish Empire have reached a stage of their development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a mandatory, until such time as they are able to stand alone."[15]

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15 *The Islamic State* by Taquiddin an-Nabhani, page 10, Al-Khilafah Publications, 1994

Naturally, the "administrative advice" had to be taken by the newly formed nationalistic states, which according to Britain and France meant nothing short of invasion. Britain took over Iraq, Palestine and Transjordan, while France took Syria and Lebanon. All that was left of Sharif Hussain's 'independent Arab state', known as the Kingdom of Hijaz, was absorbed into what is now Saudi Arabia in 1925.

It can be seen, therefore, that despite the creation of many nationalistic states in the Muslim world, Muslims still lag behind rest of world. Although Muslim countries are no longer colonies of the West, they are still client states and pawns of the powerful nations, and the stagnation and suffering that the Ummah has experienced is so severe that we have are nothing more than economic slaves to the West. Attempts have been made since then to revive the Muslims but none of them have caught fire. Nationalism has left nothing but a trail of failures in the Muslim world. Some examples of failed attempts to revive the Muslims based on nationalism are presented below.

Egypt

Jamal Abdul Nasser of Egypt is a classical example of such failure. Nasser came to power in 1954 and began to propagate his vision for Egypt. In his book *The Philosophy of Revolution* he outlines the three main roles of Egypt as the leader of the Arab world, the Muslim world and of the black African nations struggling for independence. Nasser's hope of uniting the Arabs primarily hinged around Arab nationalism. He imagined that the Arabs would unite simply because they had a common language, dress and history. Nasser did manage to arouse Arab nationalism to the extent never realized prior to his rule. The nationalization of the Suez Canal in 1956 and the merger between Egypt

and Syria in 1958 to create the United Arab Republic, bringing together two of the most strategic countries in the Middle East, further boosted his call of "Arabism."

The call for "Arabism", however, was also accompanied by reckless socialist economic policies that crippled the country. Also, as the Ummah learned later, Nasser was nothing more than a pawn in the struggle between Britain and America in the Middle East. Although Nasser was seen to be publicly backed by the former Soviet Union, in reality he was an agent of America.[16]

The breakup of the United Arab Republic in 1961, and the triumph of Israel in the 1967 war, when it captured Sinai from Egypt, the Golan Heights from Syria and the West Bank from Jordan, put an end to Nasser's Arabism. This great nationalistic experiment had failed and to this day the Arab world is still divided into many states.

Turkey

Turkey, being the seat of the 'Uthmani Khilafah, is one of the countries that was deeply affected by nationalism. The vision of Mustafa Kamal to forge a nation based on nationalism did materialize but it failed to progress in any substantial way. Neither the nationalistic policies of Kamal's Republican People's Party in the past, nor those of the secular Motherland Party or

[16] Miles Copeland, in his book *The Game Player,* recalls that Nasser's involvement with the CIA began before the coup d'etat which ousted King Farook from power in July 1952. Subsequently, the CIA assisted in the establishment of the Mukhabarat (intelligence service), advised on the re-organisation of the Interior Ministry and provided protection for Nasser against assassinations.

the Socialist Democratic Populist Party now, are ever going to return Turkey to its former glory. Instead, Turkey is gradually slipping towards civil strife as Kurdish nationalism takes root.

Kamal's attempt at revival based on Turkish nationalism has left Turkey out in the cold. The area which was once honored as the capital of the leading state of the world, the Islamic State, has now become the diseased state, and has now found itself in no man's land. It is not accepted by the Europeans nor by the Middle East. Nationalism has brought nothing but humiliation for Turkey. Despite this, the Turkish government still persists with Turkish nationalism.

Saudi Arabia and the Gulf States

Saudi Arabia and the various states in the Gulf reflect a classical case of nationalism that was nurtured by the West, especially Britain. The powerful tribes were mobilized from these areas against the 'Uthmani Khilafah through financial deals and promises of independent states.

The British first used Sharif Hussain and his sons Faisal and 'Adbullah to revolt against the Khilafah. These revolts were instigated through the assistance of the famous British agent T. E. Lawrence[17], who was trying to harass the Islamic State's forces and disrupt their communications on the right flank of General Allenby's army advancing from Egypt during 1917. However, when Sharif later fell out of favor with the British, they replaced

[17] T.E. Lawrence is portrayed as a hero in the film Lawrence of Arabia, where he is seen as an ordinary man caught up in the conflict between the Arabs and the 'Turks'. In reality, Lawrence was a British agent whose task was to organise revolts against the Islamic State.

him with 'Abd al-Aziz ibn Saud, who was also being financed by the British in his struggle to gain control.

By the end of 1927, the Saud family had managed to secure control of most of the Arabian peninsula, and in the same year, a treaty was signed with the British who gave the family complete authority in return for Saud's recognition of British suzerainty over the Gulf Sheikhdoms of Qatar, Bahrain, United Arab Emirates and Oman. In 1932, the Arabian peninsula was named the Kingdom of Saudi Arabia.

Since then the Saud family has kept a very tight level of control of the area, establishing the authority on a tribalistic structure. The entire government is run by the members of the Saud family, which is currently in excess of five thousand.

As for Kuwait, Qatar, Bahrain, United Arab Emirates and Oman, Britain had installed its agents as rulers even before the demise of the Islamic State in 1924. The al-Sa'eed family signed treaties with Britain in 1891, al-Sabah of Kuwait signed in 1899, the al-Thani family followed suit in 1915 and various local rulers of the United Arab Emirates also followed the same pattern.

The installation of these families as rulers by the British returned the Arabian peninsula to the pre-Islamic days when various tribes were ruling the region. This form of governmental structure has not revived the Muslims of this region. Indeed, dividing the area on nationalistic lines has obliterated any hope of progress because the rulers are all too busy trying to secure their positions. Despite the fact that the Arabian peninsula receives income from oil that far exceeds even the Western countries, it has not resulted in any form of progress. The money that the oil has brought since the 1940's has been siphoned off to Swiss banks

accounts and Investment Houses of Western nations. Nationalism has not elevated these states, rather, it has subjected them to the control of the *Kuffar* more than ever before.

Iran

The rise of Iranian nationalism can be traced back to the 19th Century during the infiltration of the missionary movement in the Islamic State. Since then Iran also had its share of foreign intervention, occupations and collaborations. However, the key period that needs to be highlighted is the period since the eruption of the so-called 'Islamic Revolution' in 1979, which transformed the entire shape of the society.

The "Islamic Revolution" eradicated the Iranian monarchy of the Shah and replaced it with what is claimed to be an Islamic system. Close examination of Iran shows that it is still very far from the system that Islam calls for. Although *'Jilbab* and *Khimar* are common, as well as the beards and the sound of Adhan, the laws that are applied still reflect non-Islam. Also, the constitution of Iran stipulates that the head of the state can only be an Iranian. This clearly contradicts Islam because tribe, race or color are not conditions for the post of the head of the state. So the revolution in Iran has not uprooted nationalism, and instead has further strengthened it.

Pakistan

Pakistan was created in 1947 to serve as an entity for the Muslims of the Indian sub-continent. Although the vision given to the masses was that Pakistan would be an Islamic State, in reality, Pakistan was carved up as a secular nationalistic state. On August 11, 1947, Pakistan's constituent assembly met in

Karachi for the first time and Mohammed Ali Jinnah, who was elected to preside over the meeting, said,

> "I think we should keep in front of us our ideals and you will find that in the course of time Hindus would cease to be Hindus and Muslims will cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State..."[18]

When a Muslim ceases to be a Muslims in the political sense, it means that Islam will not play any part in running the state, but he keeps his rituals of worships, he becomes a secular person since secularism is to divorce the *Deen* from the state. So Jinnah's vision of Pakistan was that of a secular nation. Furthermore, the Muslims were encouraged to rally behind a nationalistic slogan, "Pakistan Zindabad" (Long live Pakistan), which is heard even to this day in Pakistan and outside.

The creation of Pakistan was meant to unify and revive the Muslims. However, this experiment was flawed right from the start as differences emerged between East and West Pakistan. Despite the fact that more than half of the Muslims in united Pakistan spoke Bengali, the ruling elite's in West Pakistan adopted Urdu as the state language, Urdu being the language spoken in West Pakistan. Added to this was the fact that Bengali people were seen as an inferior race, and responsibility of governance was thus exclusively in the hands of West Pakistan. Most of the industrial development was also carried out in the Western wing and the Bengali people became very alienated.

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18 *Speeches of Quaid-i-Azam, Mohammed Ali Jinnah as Govenor-General of Pakistan*, Sind Observor Press, Karachi, 1948.

These factors, and the campaign by India to destroy the unity of the Muslims, led to a power struggle between East and West Pakistan. At its zenith, this power struggle became the struggle of two races, namely, the "Pakistanis" and the "Bengalis." Nationalism reached a climax in 1971 when Zulfiqar Ali Bhutto refused to relinquish power after Mujibur Rahman of East Pakistan, and won the General Elections with a slim majority. Mujibur Rahman went on to create a Bengali state called Bangladesh, thus completing the destruction of a unified Pakistan.

Carving up Pakistan on nationalistic lines did not solve any of the problems for the Muslims. Disunity has made the Muslims militarily and economically weak, especially Bangladesh which continues to suffer from widespread crippling poverty and corruption even to this day.

Malaysia

Malaysia became a nation on September 16th, 1963. The colonialist British had controlled what was formerly Malaya since 1867. The imperialist legacy continues to remain strong in Malaysia until this day. This legacy is not so much in what the British left behind in terms of trade and language, but rather the seeds of nationalism, which have germinated to a full blossom. The nationalistic fervor in Malaysia has been kept alive and well by the current ruler, Prime Minister Dr. Mahathir bin Mohamad, who has picked up the torch of nationalism from his predecessors, Tun Hussein Onn and Tunku 'Abdul Rahman Putra.

Malay nationalism is infused in many aspects of public life and manifests itself in many different ways, from the flag and anthem to the mass media and public life. For many Muslims,

Malay nationalism is mixed with Islam. Nationalistic songs accompany the Adhan on television. The name of Allah is stitched into the lyrics of these nationalistic songs. The traditions and relics of Malaysia are replete with the coupling of Islam and loyalty to the nation. This incongruence of Islam and Malaysian nationalism thickly hangs in the air. Fighting for the country means fighting in the cause of Allah and fighting for Allah means fighting for the country. Service to the nation is the ultimate Islamic public action.

The Malays are not only within Malaysia, but are the predominant race in Indonesia, constitute the largest minority in Singapore, and are the rulers in Dar us Salam Brunei. Malayism is vibrant to the degree that it even bores its way into the '*Ibadah* aspect of Islam. A case in point is when Indonesia, Brunei, Malaysia, and Singapore jointly sight the moon and attempt to start and end the Ramadan based upon this cooperation, although the Islamic ruling on sighting the moon points to the Islamic World as a whole commencing and concluding Ramadan at the same time.

In the political sector, only the "Bumiputras" (the Malay word for "Sons Of The Soil") can attain the ruling position. It can be clearly seen that this concept links man with the soil via the bond of patriotism, instead of Islam, which bonds individuals based upon the Islamic ideology. The vision for Malaysia also complements its nationalistic underpinnings. Mahathir's "Wawasan 2020", or Vision 2020, is a nationalistic socioeconomic revivalist program to give Malaysia a new face, and is geared towards making it a power to contend in Southeast Asia and the world by 2020.

The immiscible forces of nationalism and Islam were first articulated as a pair much prior to the advent of the Nation of Islam. One of the first thinkers who coupled the two was Edward W. Blyden. In the 1850's, it was Blyden who concocted an admixture of Islam, African Socialism, and "The Back To Africa" movement. Blyden once remarked "that Christianity, which focused on changing African values, had a destructive and deleterious influence on Africans". He viewed Islam as concordant with the African lifestyle. His aim was to establish a Negro Republic, which would gradually Co-opt the many Islamic communities of Africa.

A few decades later, the spirit of black nationalism had manifested itself in two concurrent movements: the Universal Negro Improvement Association of Marcus Garvey (1914) and the Moorish Science Temple of Noble Drew Ali (1916). The former echoed Blyden's physical return to Africa. The Temple voiced a psychological nationalism embedded with pseudo Islamic symbolism. Ali advocated that nationality was a prerequisite to accepting Allah. He felt that every racial group must believe in its own true religion. Consequentially, he established the Temple based on the idea that blacks in America were Asiatic Moors who hailed from Morocco. Ali published a 64 page "Holy Qur'an" that embodied his nationalistic thinking and in which he crowned himself as a prophet of Allah. The Temple's influence, although present today, faded considerably in the 1940s.

In 1930, Wali Fard Muhammad arrived on the social scene in Detroit, claiming that he was born in Makkah and was of royal ancestry, a son of a wealthy member of the tribe of Quraysh. As a street peddler of clothing, he also peddled his racially anchored version of Islam, pointing out to followers and potential adherents that Allah is God, the white man is the Devil, and the so called Negroes are the Asiatic Black people, and the cream of the planet earth.

He believed that white people could not accept Islam because of their inherent evilness. However, black people had a natural propensity to become Muslim. One of Fard's early disciples was Elijah Poole (later Elijah Muhammad). One evening in 1931, after a sermon delivered by Fard, Elijah commented to Fard, "I know who you are, you're God Himself." To which Fard replied, "That's right, but don't tell it now. It is not yet time for me to be known."

After Fard mysteriously disappeared in 1933 (which bolstered the divinity of Fard in the minds of his followers, and which to this day, Farrakhan and his followers still hold true, as found in every Final Call newspaper the Nation of Islam publishes), his organization splintered into two factions. One group was led by Abdul Muhammad, who rejected the deification of Fard, and who commanded loyalty to the US Constitution. The other group was headed by Elijah Muhammad, called the Nation Of Islam. The members of the NOI referred to their nationality as "Asiatic", and believed that they are descendants of the Great Asiatic Nation. Within this nation existed "The Tribe Of Shabbaz", part of a great Islamic Kingdom believed to have originated in Africa and which considered the Nile Valley and Makkah as the best parts of the planet to live on.

Elijah amplified Fard's concepts of the devilish white man, the divinity of the black man, and the physical separation (and not segregation) of the two races where blacks would live in their own state within the US. Elijah preached that a Makkan

geneticist by the name of Yacoob extracted the white race from the black race over a period of sixty centuries as part of a vengeful plot against the Makkan authorities who had exiled him to the island of Patmos. The NOI believed that in 1930, Allah had indeed appeared in Detroit in the person of Wali Fard Muhammad. He was purportedly the Messiah of the Christians and the Mahdi of the Muslims. The NOI prohibited racial mixing, such as interracial marriages. They also refused integration; believed in mental (as opposed to physical) resurrection; and that Judgment would initially take place in America.

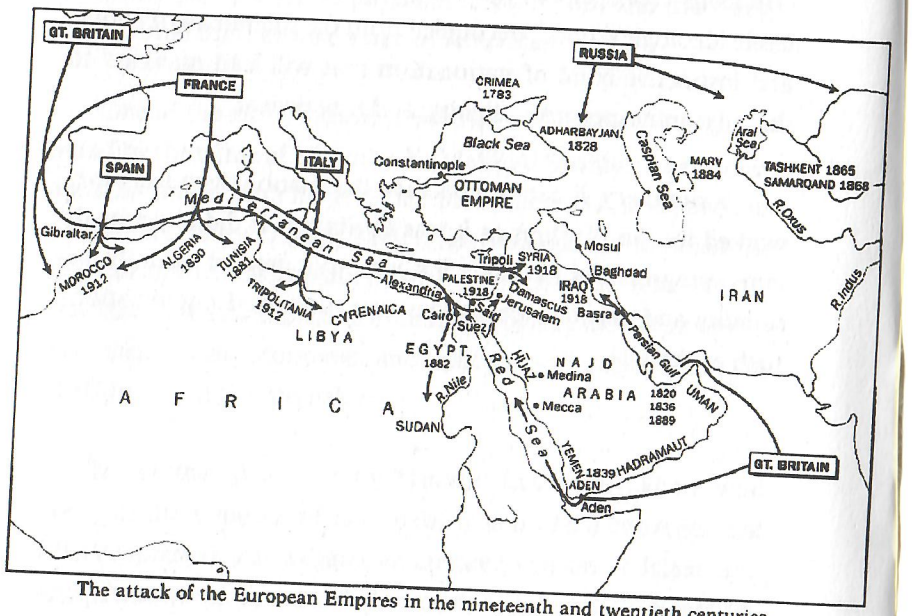
One of the most influential ministers of the NOI was a firebrand by the name of Malcolm X (Malik Al Shabbaz). Malcolm, upon his return from the Hajj, left the Nation and abandoned its philosophy. After coming back from Makkah, he founded the Organization of Afro-American Unity (OAAU). The OAAU proclaimed that irrespective of religion, blacks should unite and base their social, economic, and political philosophy upon the platform of black nationalism.

Today, the NOI is led by Minister Louis Farrakhan, who preaches the same set of nationalistic and racial concepts that Elijah espoused. Farrakhan's adulterated version of Islam contains the same ideas of shirk that existed at the NOI's inception. The flame of the racial and nationalistic bond with a silver lining of Islam has been nurtured by Farrakhan's teachings. They were recently nourished by the Million Man March that took place in Washington DC on October 16th, 1995. Unfortunately, those who are not even African American but who are Muslim overlooked the nationalistic (as well as un-Islamic) elements of the march and supported, albeit emotionally, the event !

The call for Afro-American nationalism is not limited to the NOI. It extends to Afro-Americans as well, in the same way the Arabs promote Arab nationalism, the Turks promote Turkish nationalism, and the Kurds promote Kurdish nationalism, the Pan Afro-Americanism of Marcus Garvey is still in the hearts of many Muslims.

The mixing of nationalism and Islam has led to nothing but erroneous concepts and false hopes for many. It is only the Islamic ideological bond, decoupled from the subhuman, tenuous, and instinctive bond of nationalism that will lead mankind to the substantive progress, dignity, and true revival.

In summary, it can be conclude that nationalism has never worked for the Muslims as it was envisaged. It did not provide unity, progress nor harmony but instead it created disunity, instability and dependence on foreign nations and organizations such as the UN.



The attack of the European Empires in the nineteenth and twentieth centuries

How Nationalism Emerged In The Muslim Lands

Nationalism emerged in Muslim lands when European nations hatched a plot to dismantle the 'Uthmani Khilafah and completely eliminate it. This state which based on the Islamic *'Aqeedah*. The European nations targeted the Turks and Arabs. These Imperialist Kafir nations recruited some Arabs and Turks to execute their diabolical schemes. This activity first emerged in France, but rapidly spilled over to other countries.

The Europeans established secret societies and established groups, such as the Young Turks, initially with the help of France through its consulate. In 1908, the Young Turks launched a coup and overthrew Khalifah Abdul Hameed II. Members of the Young Turks took over the government. They eliminated the Arabic language and promoted Turkish instead. They called for the adoption of Western culture and its way of life. They also promoted Turkish nationalism, by compelling people to shift their loyalties solely to Turkish. These policies were designed to provoke other groups, which they did. The Arabs, Kurds, Albanians and others, in response to the resolve by the Turks to promote their program of Turkification, established their own secret societies, based

on their ethnicity. However, the Young Turk movement only took steps against the Arab movement. The Turkish movement banned the Arab movement and discriminated against Arabs in the army.

There were many Arab groups, such as the Arab Brotherhood, Young Arabs and others. Initially, when these groups were established with the help of European nations, only the non-Muslim Arabs joined them. However, as time went on, even Muslim Arabs became influenced by the Arab nationalism. This occurred mainly due to the discrimination these Arabs faced from the Turks. While this was going on throughout the 'Uthmani Khilafah, the British involved themselves in the Arabian Peninsula. The British were able to influence Sharif Hussain and his sons. Even the Zionist organizations were able to contact them. These Zionists also influenced Sharif Hussain and his sons. As a result of the nationalistic policies of the Young Turks and the British influencing Hussain, the Arab revolution transpired in 1916. It was orchestrated by Britain and its intelligence apparatus. Even the flag of the Arab Revolution, was chosen by Britain, which is currently used by the Palestinian Liberation Organization (PLO).

British intelligence agent T.E. Lawrence said in his book, Seven Pillars of Wisdom:

> "Before I came to Hijaz (Arabian Peninsula), I believed deeply that the Arab nationalistic movement will break down the Ottoman State."

After the Arab revolution, the 'Uthmani Khilafah was completely destroyed. The Kuffar had already made plans to carve out the Islamic State in many small pieces and to hegemonize them. This was crafted in the Sykes-Picot Agreement. When

Sharif Hussain caught wind of the agreement, he asked his aides not to talk about it amongst the populace, as they would abandon Sharif Hussain for his treason. After the destruction of the State, many other nationalistic organizations were established in Arab lands. It is interesting to note that these movements were also established by non-Muslims. For example, the Ba'th party in Iraq was established by Michael Aflaq, Najeeb A'zoori and Zaki Arsuzi. The Syrian Nationalist Movement was established by Anton Sa'ada, an orthodox Christian from Greek descendants. The Arab Nationalist Movement was established by George Habash. All of these nationalistic movements maintained good relations with one of the European nations, sometimes with Britain and other times with France and so on. To this day, these movements are strongly influenced, if not controlled by the European nations. The Muslim Ummah is slowly but surely rising from its slumber and severing its ties with nationalistic movements and starting to associate itself with Islam.

Even after the creation of Pakistan Jinnah selected British officers on his personal staff and for key appointments like commander-in-chief of the army and governors of the provinces. Jinnah's attitude to no-Muslims was summed up in a visit he made to the regimental Mess of the Royal Scots. The Commanding Officer toasted the king and then, breaking tradition, toasted Jinnah, who was attending dinner in the Mess. The commanding officer rose to say: "Your Excellency, it is such an honor to have you with us that I am going to break tradition. We consider ourselves good fighters; we consider you to be a good fighter also" Also moved Jinnah replied: "I shall never forget the British who have stayed in Pakistan to help us begin work."

History Today, Vol. 44, September 9, 1994, pp34.

In 1950 Ibn Saud asked Truman for a formal military treaty. Truman sent Assistant Secretary of State George McGhee to Saudi Arabia to establish a military aid program that continues to this day. McGhee told the king that "the United States ... will take most immediate action at any time that the integrity and independence of Saudi Arabia is threatened." The king, evidently pleased, closed the meeting by saying he wished "it to be understood that he considered the United States and Saudi [Arabia] as one state."

The Washington Post: February 9, 1992

The Prohibition Of Nationalism In Islam

Nationalism is a concept alien to Islam because it calls for unity based on family and tribalistic ties, whereas Islam binds people together on the *'Aqeedah*, that is, belief in Allah (swt) and His Messenger (saaw). Islam calls for the ideological bond.

Grouping the Muslims on tribalistic lines is clearly forbidden. It is narrated by Abu Da'wud that the Messenger of Allah (saaw) said,

"He is not one of us who calls for 'Asabiyyah, (nationalism/tribalism) or who fights for 'Asabiyyah or who dies for 'Asabiyyah."

And in another Hadith, the Messenger of Allah (saaw) referring to nationalism, racism, and patriotism said:

"Leave it, it is rotten." [Muslim and Bukhari] and in the Hadith recorded in Mishkat al-Masabih, the Messenger of Allah (saaw) said

"He who calls for 'Asabiyyah is as if he bit his father's genitals"

Also, the Messenger of Allah (saaw) said, narrated by At-

Tirmidhi and Abu Dawud,

"There are indeed people who boast of their dead ancestors; but in the sight of Allah they are more contemptible than the black beetle that rolls a piece of dung with its nose. Behold, Allah has removed from you the arrogance of the Time of Jahiliyyah (Ignorance) with its boast of ancestral glories. Man is but an Allah-fearing believer or an unfortunate sinner. All people are the children of Adam, and Adam was created out of dust."

Also, the Messenger of Allah (saaw) said,

"Undoubtedly Allah has removed from you the pride of arrogance of the age of Jahilliyah (ignorance) and the glorification of ancestors. Now people are of two kinds. Either believers who are aware or transgressors who do wrong. You are all the children of Adam and Adam was made of clay. People should give up their pride in nations because that is a coal from the coals of Hell-fire. If they do not give this up Allah (swt) will consider them lower than the lowly worm which pushes itself through Khara (dung)." [Abu Dawud and Tirmidhi]

There are many examples in the Seerah where the Messenger of Allah (saaw) had rebuked those who upheld nationalism. On one occasion a party of Jews conspired to bring about disunity in the ranks of the Muslims after seeing the Aus and Khazraj within Islam. A youth from amongst them was sent to incite remembrance of the battle of Bu'ath where the Aus had been victorious over the Khazraj, and he recited poetry to bring about division between them. As a result there was a call to arms.

When the news reached the Messenger of Allah (saaw), he (saaw) said,

"O Muslims, remember Allah, remember Allah. Will you act as pagans while I am present with you after Allah has guided you to Islam, and honored you thereby and made a clean break with paganism; delivered you thereby from disbelief; and made you friends thereby?"

When they heard this they wept, and embraced each other. This incident clearly highlights how the messenger of Allah (saaw) rebuked any forms of tribalism. Allah (swt) then revealed,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ
إِلَّا وَأَنتُم مُّسۡلِمُونَ ﴿١٠٢﴾

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ
وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ
بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ
عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ
يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ﴿١٠٣﴾

"O you who believe! Fear Allah as He should be feared and die not except in a state of Islam with complete submission to Allah. And hold fast, all of you together, to the rope of Allah (i.e. Qur'an), and be not divided among yourselves; and remember with gratitude Allah's favors on you; for you were enemies and He joined your hearts in love, so that by His Grace you became brothers; and you were on the brink of the pit of fire, and He saved you from it. Thus Allah make His signs clear to you that you may be guided."

[Surah Al 'Imran (3): ayah 102-103]

It is narrated by Qatada that Ibnu Abi Hathim said that in the verses quoted above Allah (swt) has ordered the Muslims to hold fast to the book of Allah, His Deen, and to his covenant, and He has forbidden the Muslims to divide amongst themselves and to dispute with each other.

In another incident, Jabir ibn 'Abd Allah al Ansari, narrated what happened at the watering place of al Muraysi which led to the Munafiqun stirring up the traces of 'Asabiyyah and seeking to destroy the unity of the Muslims. He said: "We were on a raid when one of the Muhajirun kicked one of the Ansar. The Ansar said, 'O Ansar! Help me! (calling his tribe) and the Muhajir said, 'O Muhajirun! Help me! (calling his tribe). The Messenger of Allah (saaw) heard them and said,

'Why are you stirring up something which belongs to Jahilliyah?"

The Messenger of Allah (saaw) did not deal with the situation only by speaking to his men, but he walked with the men all that day until nightfall, and through the night until morning and during the following day until the sun distressed them. Then he halted them, and as soon as they touched the ground, they fell asleep. He did this to distract their minds from what had transpired.

It is transmitted by at-Tabarani and al-Hakim that in one incident some people spoke very lowly about Salman al-Farsi. They spoke of the inferiority of the Persian in relation to the Arabs, and upon hearing this the Messenger of Allah (saaw) declared,

'Salman is from us, the *ahl al-bayt* (the Prophet's family)."

This statement of the Messenger of Allah (saaw) disassociates all links based on lineage and tribal considerations.

It was also transmitted, in two different versions, by Ibn al-Mubarak in his two books, *Al-Birr* and *As-Salah,* that some disagreement occurred between Abu Dharr and Bilal and Abu Dharr said to Bilal, "You son of a black woman." The Messenger of Allah (saaw) was extremely upset by Abu Dharr's comment, so he (saaw) rebuked him by saying,

"That is too much, Abu Dharr. He who has a white mother has no advantage which makes him better than the son of a black mother."

This rebuke had a profound effect on Abu Dharr, who then put his head on the ground swearing that he would not raise it until Bilal had put his foot over it.

These incidents demonstrate that tribal ties have no place in Islam. Muslims are commanded to stick together and not to disassociate themselves from each other just because they comes from different tribes. The Messenger of Allah (saaw) also said,

"The believers, in their love, mutual kindness, and close ties, are like one body; when any part complains, the whole body responds to it with wakefulness and fever." [Muslim],

"The faithful are like one man: if his eyes suffers, his whole body suffers." [Muslim],

"An Arab is no better than a non-Arab. In return, a non-Arab is no better than an Arab. A red raced man was not better than a black one except in piety. Mankind are all Adam's children and Adam was created out of clay." [Al-Bukhari and Muslim, on the authority of Abu Musa]

Meaning that the Muslims, whether they are of Chinese, African, European or Asian origin, are one Ummah and they cannot be separated from each other. No tribalistic ties should ever break their unity.

Furthermore, Allah (swt), says,

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ

The Faithful are but brothers..." [Surah Al-Hujurat (49): ayah 10]

And the Messenger of Allah (saaw) said,

"The Faithful are to a one another like [parts of] a building - each part strengthening the others" and

"Every Muslim is a brother to a Muslim, neither wronging him nor allowing him to be wronged. And if anyone helps his brother in need, Allah will help him in his own need; and if anyone removes a calamity from [another] Muslim, Allah will remove from him some of the calamities of the Day of Resurrection; and if anyone shields [another] Muslim from disgrace, Allah will shield him from the disgrace on the Day of Resurrection." [Al-Bukhari and Muslim, on the authority of 'Abd Allah ibn 'Umar]

Some people claim that the Messenger of Allah (saaw) approved of nationalism because during the migration to Madinah, he (saaw) said about Makkah with tears in his (saaw) eyes,

"You are the most beloved land of Allah to me."

However, this saying has nothing to do with nationalism, and this can be seen from the full saying which people often do

not quote,

"You are the most beloved land of Allah to me because you are the most beloved land of Allah to Allah."

The Messenger of Allah's (saaw) love for Makkah was based on the noble status that Allah (swt) has given to Makkah, and not because he (saaw) was born there. All Muslims should have this love and affection for Makkah because it is the most beloved land in the sight of Allah (swt). After all, the Muslims pray towards Makkah and go there to perform Hajj there as it houses the Ka'ba. The above saying of the Messenger of Allah (saaw) therefore has nothing to do with nationalism. If Rasoolillah (saaw) and the Muhajireen amongst the Sahabah (raa) were tied to the homeland (of Makkah), they would have settled in Makkah after it became part of the Islamic State.

Not only does Islam forbid people from grouping on nationalistic ties, but it also prohibits the establishment of more than one state, whether these states are based on nationalism or otherwise. The only state that is allowed for the Muslims is the Islamic State, which is a state that is governed exclusively by Islam. Allah (swt) addressed the Messenger (saaw),

فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ

"And rule between them by that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you"
[Surah Al-Maidah (5): ayah 48]

and,

وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ
وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ
إِلَيْكَ

"And rule between them by that which Allah revealed to you and do not follow their whims, and beware (be on the alert) that they may deviate you away from even some part of what Allah revealed to you."
[Surah Al-Maidah (5): ayah 49]

The speech of Allah (swt) to the Messenger (saaw) is a speech to his (saaw) Ummah unless specific evidence comes to restrict this. In this case, there is no such restriction, and so it becomes obligatory for the Muslims to rule according to Islam. And ruling according to Islam leaves no room for nationalistic constitutions whatsoever because what is applied, and what forms the criteria for judgment, is the Book of Allah (swt) and the Sunnah of the Messenger (saaw).

Ruling according to Islam can only be achieved in one state, with one Khalifah. It is reported in Muslim that 'Abdullah ibn 'Amr ibn al-'As narrated that he heard the Messenger of Allah (saaw) say,

"He who gave the *bay'ah* to an Imam, giving him the clasp of his hand and the fruit of his heart has to obey him as long as he can. If another comes to dispute with him (his authority) strike the neck of that person."

Abu Said al-Khudri narrated that the Messenger of Allah (saaw) said,

"If a *bay'ah* is taken for two Khalifahs, kill the latter one."

And 'Arfaja said that he heard the Messenger of Allah (saaw) say,

"If someone comes to you when you are united over one man and wants to break your strength and divide your unity, kill him."

This unity of the Muslims was clearly highlighted in the document that the Messenger of Allah (saaw) wrote when he established the Islamic State in Madinah. In this document, which was to regulate the relationships of Muslims and non-Muslims in the Islamic State, the Messenger of Allah (saaw) said regarding the Muslims,

"Allah's covenant amongst them is one" and **"The Believers are brothers to the exclusion of others"** and **"The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allah."**

These statements serve to indicate that Muslims are one body and they are not to be treated separately. Furthermore, the obligation of having one state, and not many nationalistic states, also comes from the Ijma' of the Sahabah. When the Messenger of Allah (saaw) died, the Sahabah (raa) convened to discuss the appointment of the Khalifah in the courtyard of Bani Sa'ida. One person had proposed that the Ansar should elect their own Amir and the Muhajireen their own, but Abu Bakr (ra) narrated the Hadith that forbids the Ummah from having more then one leader. Thus, the Sahabah (raa) never allowed more than one ruler and their consensus is a legitimate evidence for us.

Islam therefore leaves no room for the Saudi state, an Egyptian state, a Malaysian state, an Iranian state, or a Pakistani state. Islam calls for one state with one ruler where all Muslims are

bound by the *'Aqeedah* of Islam. And this is a matter decided by Islam to which we must submit to, for Allah (swt) says,

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ
شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ
أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

"O mankind, verily We have created you from a male and a female, and made you peoples and tribes, so that you may recognize each other. Verily, the most honored of you to Allah is (he who) safeguards himself against evil with full awareness of Divine Laws. Verily, Allah is All-Knowing, All- Aware." [Surah Al Hujurat (49): ayah 13]

This verse was revealed immediately after the triumphant entry of the Prophet (saaw) into Makkah. After the declaration of immunity to the Quraysh, the Prophet (saaw) requested Bilal (ra) to give the Adhan. A group of three new Muslims were observing the proceedings when Bilal (ra) was asked to make the Adhan. One of them remarked how happy he was that his parents were not present to see such a disgusting sight. Another one, Harith bin Hisham commented that the Prophet (saaw) couldn't find anybody other than a black crow to make the Adhan. The third one, Abu Sufyan, abstained from making any adverse comment, stating that if he said anything, Allah (swt) would send a revelation to Muhammad (saaw) addressing his statement.

Allah (swt) sent Jibreel (as) to inform the Prophet (saaw) of the discussion that had just taken place. The Prophet (saaw) asked the three men about their conversation, who confirmed to the Prophet (saaw) what Jibreel (as) told him. The verse of the Qur'an was subsequently revealed.

Because these individuals from the Quraysh were differentiating between themselves and Bilal (ra), Allah (swt) revealed this verse, concluding that the only criteria that Allah (swt) uses to judge between Muslims is that of Taqwa, which Bilal (ra) had and of which they were devoid of. This verse destroys the basis of nationalism in Islam.

In the first part of the Ayah, Allah (swt) revealed to humanity that all human beings were created from a single pair - Adam and Eve. This statement clearly refutes any claim of certain people that humans came from animals through the process of evolution or any other such claim.

The part of the Ayah, *"... and made you peoples and tribes, so that you may know each other...."* is usually misinterpreted as 'nations and tribes' to justify the differences created by the existing borders, specifically in the Muslim World. In addition, such misinterpretations are also used to encourage Muslims to foster pride in these affiliations.

Unfortunately, these Muslims quickly jump to conclusions without looking at what Allah (swt) says. The errant understanding of this Ayah attempts to legitimize the current situation of the Muslim Ummah as many nations - divided and powerless - resulting from the destruction of the Khilafah state on March 3rd, 1924 by the puppet of the Kuffar, Mustafa Kamal.

Furthermore, such a misunderstanding lends legitimacy to the continued division of the already divided Muslim lands that occurred throughout the twentieth century, with the division of the Indian Subcontinent into Indian, Pakistani and Kashmiri regions; the further division of Pakistan into two countries with the creation of Bangladesh; and the renting asunder of the last

Islamic Khilafah by the British agent Sykes and the French agent Picot during World War I in which they used the pencil and ruler to divide the Muslim Ummah.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ
أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ
اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

"It is not for a believer (male or female) that when Allah and His Messenger have decreed a matter that they should have any choice in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in plain error." [Surah Al-Ahzab (33): ayah 36]

And those who still uphold nationalism, remember what Allah (swt) says,

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ
أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

" And let those who oppose the Messenger's commandment beware, lest some Fitnah (disbelief, trials, afflictions,...) befall them or a painful torment be inflicted on them."
[Surah An-Nur (24): ayah 63]

The Way Forward For The Muslim World

The current Islamic revival that is under way reflects the seriousness of the Muslim Ummah to revive the Islamic way of life. There is much hope and aspirations within the Ummah, and this can be seen in both the Muslim world and outside. The concept of nationality is no longer a barrier between the Muslims, words such as *Khilafah* and *Jihad* are now well understood and Muslims are rallying behind those who are calling for political change.

Although nationalism among the Muslims is now on the decline, there are still some obstacles in the way of completely eradicating this disease from the Muslim World. These obstacles have to be very clearly understood otherwise the problem will not be solved. These obstacles are manifested in the educational system, the political system and the influence of the *Kuffar* nations.

The current education system in the Muslim countries was designed by the colonial European nations. It's only purpose is to keep the Muslim Ummah suppressed and divorced from Islam. This is done by presenting Islam as a 'religion', as understood by the West, that has no real solutions to man's problems. The concept of parliamentary democracy, observance of inter-

national law and the acceptance of nation states are concepts being foisted upon the Muslim Ummah by the West. Not only does this educational system suit the West, as it breeds secularism but it also serves to keep the ruling elites in power by enforcing nationalism.

The educational system, however, is not the main obstacle in the fight against nationalism because it is simply a product of the political system. If the political system can be changed, the education system will follow suit.

As for the political system, it is important to note that the Kuffar did not simply poison the Muslim World with their culture and left it to wither away, but they installed a mechanism that would keep the Muslims permanently divided. This mechanism is the current Muslim rulers themselves. As highlighted earlier in the book, these rulers assumed power with the collusion of the West. Not one of them was elected. These rulers uphold the national boundaries that scar the Muslim Lands and even declare wars against fellow Muslims to gain more territory. In addition to that, tyranny and oppression reign in endlessly on those who are working to establish Islam on a political platform. These rulers are under the influence or control of the *Kuffar*.

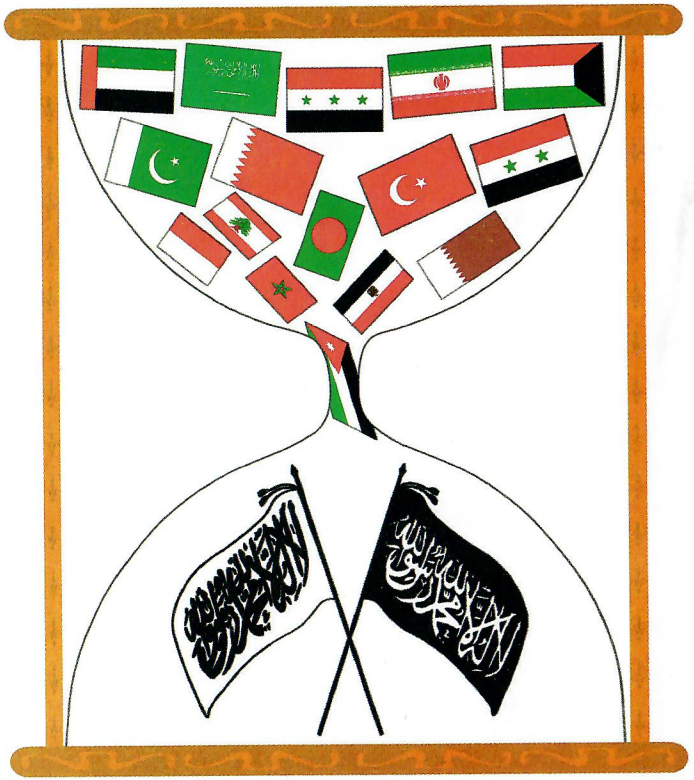
The third obstacle is the direct and indirect influence and control of *Kufr* in the Muslim World, which is reflected in the actions of the Muslim rulers. This influence can only be potent if the rulers allow it to pervade in the Muslim countries. The mechanism of this influence is the current political system in the Muslim World, and this can be eliminated if the rulers are replaced with a ruler who implements Islam.

The real obstacle on the road to unity is the current political

system, which is the Capitalist system imposed on the Muslims via the rulers in the Muslim World. Unless these rulers are replaced with one ruler who implements Islam, and nothing but Islam, nationalism will continue to rear its ugly head.

Since Islam has prohibited nationalism, it becomes the duty of every Muslim, in the present situation, to work towards tearing down the nationalistic boundaries that were artificially created in Muslim Lands, and to remove those rulers who apply laws other than the laws of Allah (swt).

A MATTER OF TIME



Khilafah

Nationalism did not arise in the Muslim World naturally, nor did it come about in response to any hardships faced by the Muslims, nor due to the frustration they felt when Europe began to dominate the world after the industrial revolution. Rather, nationalism was implanted in the minds of the Muslims, through a well thought out scheme by the European Powers, after their failure to destroy the Islamic State by force. It was this nationalism that eventually shattered the Islamic State to pieces in 1924, creating many nation states in the process. Since then the Muslim Word has been struggling with disunity, oppression, bloodshed and stagnation.

This book traces the roots of nationalism in the Muslims World. It focuses on the conspiracy of the European Powers to destroy the Islamic State by the use of missionary movement from the 18th Century onwards.

This book goes on to present the Islamic verdict on nationalism and the practical steps that must be taken from the Qur'an and the Sunnah to revive the Muslim Ummah today.

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